

THE SACRED CHANDI
OR
The Divine Lay of the
GREAT MOTHER

With Devnagri Texts and English
Translation with Explanatory Notes

BY

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Srikrishna etc.*

SAIBH

SAC PAL

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To
My Mother.



Preface.

With great deal of diffidence I place this book before the public. So far I am aware that the Sacred Chandi has not as yet been placed before the civilised world in the English garb. The Hindus have great veneration for this holy work and they have not published it in foreign languages. I have done a very bold act and in the name of my mother to whom I dedicate this great work, I most sincerely hope that my humble effort will meet with the approbation of my own countrymen and of all our lovers of literature and truth*.

Phanendra Nath Pal, B A

"I am the self in the body of all beings, I am the beginning, the middle and the end of everything. I am Vishnu among the Adityas,—the all resplendant Sun of all shining bodies I am Marichi among Maruta and the moon among all constellations, I am the Shyam Veda among the Vedas I am mind among the Senses I am consciousness in all living things"

Gita

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INTRODUCTION.

The religion of Sakti or the Great Force of the Supreme One was for the first time adored in India. It is the religion of the BEAUTIFUL GREAT MOTHER OF THE UNIVERSE. To call the GREAT SPIRIT as MOTHER is sweeter, more loving, more endearing,—more soul-stirring than anything else. Who is more loving, more endearing,—who is dearer on earth than mother? Why should we not then call our Life and SOUL,—our BEGINNING and END as our DEAR GREAT MOTHER! And who is She? A great devotee *Sankar Swami* thus addresses HER —•

• These beautiful *Adorations* breathe in the *Great Mother* and express love equal to which is difficult to be found anywhere.

"I have no father,—no mother,—I have no friend, no giver,—I have no son, no daughter, I have no servant, no master, I have no wife,—I have no learning, no wealth,—thou art my sole and only Refuge, O Mother Vabani ! *

I have fallen into great distress, I am overwhelmed by and am mad in desire and temptation I am bound in the strong rope of evil ways,—thou art my sole and only Refuge, O Vabani !

I do not know how to make gifts and give away alms I do not know what is *Dhyana* † and *Joga* I do not know the *Tantras*, ‡ nor do I know *Stotras* and *Mantras* § I do not know *Pujas* nor do I know *Nyas Joga* || Thou art my sole and only Refuge O Vabani !

* *Vabani* means Mother of the Universe,—the Queen of the Universe

† *Dhyana* is deep meditation

‡ The work that inculcate the worship of Sakhi are known by the name of *Tantras*

§ *Mantras* are certain mysterious words and are supposed to have immense power

|| *Nyas Joga* is *Pranayama* controlling vital Force.

I do not know what is virtue,—I do not know which are the holy places , I do not know what is *Mukti* * nor do I know what is *Vakti*, † Mother thou art my sole and only Refuge, O Vabani !

I am always am evil doer,—I always keep evil company —My understanding is bad , I am a bad servant , I do not perform my family rites,—I am always engaged in evil deeds, I use evil words, —my seeing is also evil —Thou art my sole and only Refuge, O Vabani !

The Lord of beings the Lord of pleasures, the great God—the Lord of Celestials, the Lord of the day and the Lord of the night —no I do not know any other Gods I always pray shelter from Thee Thou art my sole and only Refuge, O Vabani !

In quarrels in bereavements, in difficulties, on solid lands, and in liquid

* *Mukti* is Emancipation—final Salvation

† *Vakti* is devotional love,—deep—very deep —love for and complete surrender of oneself to God

water, in fire, on the mountains and amongst the enemies or in the deepest forest, when I pray for thy protection, dost thou save me. Thou art my sole and only Refuge, O Vabani !

‘ I am Protectoiless, I am poor, I am old and attacked with diseases. I am weak, I am unfortunate, I am in great difficulties ;—I am always in confused understanding. Thou art my sole and only Refuge, O Vabani !’

This is the MOTHER who is the REAL MOTHER and NOT A PHILOSOPHICAL IDEA only. Devotees saw HER and still see HER and to all SHE is no other than THE MOTHER, the dear MOTHER of the living Universe. Our Great Rishi depicts HER in HER great glory.

श्रीश्रीचण्डी



ॐ नमश्छिन्दायै ।

आद्यमाहात्म्यम् ।

मार्कण्डेय उवाच ।

सावर्णिः सूर्यतनयो यो मनुः कथ्यतेऽष्टमः ।
निशामय तदुत्पत्तिं विस्तराद्ददतो मम ॥
महामायानुभावेन यथा मन्वन्तराधिपः ।
स बभूव महाभागः सावर्णिस्तनयो रवेः ॥
स्वारोचिरेऽन्तरे पूर्वं चैत्रवंशसमुद्भवः ।
सुरयो नाम राजाऽभूत् समक्षे क्षितिमण्डले ॥
तस्य पालयतः सन्यक् प्रजाः पुत्रानिवीरसान् ।
बभूवुः शत्रवो भूपाः कोलाविध्वंसिनस्तथा ॥
तस्य तैरभवदयुद्धमतिप्रबलदण्डिनः ।
न्यूनैरपि स तैर्युद्धे कोलाविध्वंसिभिर्जितः ॥



ततः स्वपुरमायातो निजदेशाधिपोऽभवत् ।
 आक्रान्तः स महाभागस्तेस्तदा प्रवलारिभिः ॥
 अमात्यैर्वलिभिर्दुष्टैर्देवलस्य दुरात्मभिः ।
 कोपो बलञ्चापहृतं तत्रापि स्वपुरे ततः ॥
 ततो मृगयाव्याजेन हृतस्त्राम्यः स भूपतिः ।
 एकाकी हयमारुह्य जगाम गहनं वनम् ॥
 स तत्रायममद्राक्षीद्विजवर्धेस्य मेघसः ।
 प्रशान्तश्चापदाकीर्णं मुनिशिष्योपशोभितम् ॥
 तस्यौ कञ्चित् स कालश्च मुनिना तेन सत्कृतः ।
 इतश्चेतश्च विचरंस्तस्मिन् मुनिवराश्रमे ॥
 सोऽचिन्तयत्तदा तत्र ममत्वाकृष्टचेतनः ।
 मत्पूर्वः पालितं पूर्वं मया हीनं पुरं हि तत् ।
 मदभृत्यैस्तैरसद्वृत्तैर्दर्मतः पाल्यते न वा ॥
 न जाने स प्रधानो मे शूरहस्ती सदामदः ।
 मम वैरिवशं यातुः कान् भोगानुपलप्स्यते ॥
 ये समानुगता नित्यं प्रसादधनभोजनैः ।
 अनुवृत्तिं ध्रुवं तेऽद्य क्षुर्वन्त्यन्यमहीभृताम् ॥
 असम्यग्प्रयगीलैस्तैः कुर्वद्भिः सततं व्ययम् ।

सञ्चितः सोऽतिदुःखिन चयं कोपो गमिष्यति ॥
 एतच्चान्यथ सततं चिन्तयामास पार्थिवः ।
 तत्र विगात्रसाभ्यासे वैश्यमेकं ददर्श सः ॥
 स पृष्टस्तेन कस्त्वं भो हेतुशागमनेऽत्र कः ।
 सशोका इव कस्मात्त्वं दुर्मना इव लज्जसे ॥
 इत्याकर्ण्य वचस्तस्य भूपतेः प्रणयोदितम् ।
 प्रत्युवाच स तं वैश्यः प्रश्रयावनतो नृपम् ॥

वैश्य उवाच ।

समाधिर्नाम वैश्योऽहमुत्पन्नो धनिनां कुले ।
 पुत्रदारैर्निरस्तथ धनलोभादसाधुभिः ॥
 विहीनथ धनैर्दारैः पुत्रैरादाय मे धनम् ।
 वनसभ्यागतो दुःखो निरस्तयामवन्धुभिः ॥
 सोऽहं न वेद्मि पुष्पाणां कुङ्कुमाङ्गुयलाक्त्रिजान् ।
 ग्रहन्ति सजनानाञ्च दाराणाञ्चात्र संन्यतः ॥
 क्षिन्नु तेषां गृहे चैममक्षेमं किमु साम्प्रतम् ।
 कथन्ते किमु सङ्गता दुर्वृत्ताः किन्नु मे गुताः ॥

राजोवाच ।

यैर्निरस्ती भवान्लुब्धैः पुत्रदारादिमिर्दनेः ।

तेषु किं भवतः स्रेहमनुवधाति मानसम् ॥

वैष्णव उवाच ।

एवमेतदयथा प्राह भवानस्यद्रुतं वचः ।

किं करोमि न वधाति सम निहृतां मनः ॥

यैः सन्त्यज्य पिष्टस्नेहं धनलुब्धैर्निराकृतः ।

एतिस्रजनहादंश्च हृदि तेष्वेव मे मनः ॥

किमेतन्नाभिजानामि ज्ञानवपि महामते ! ।

यत् प्रेमप्रवणं चित्तं विगुणेष्वपि बन्धुषु ॥

तेषां कृते मे निश्वासा दौर्मनस्यश्च जायते ।

करोमि किं यत्त मनस्तेष्वप्रोतिषु निहुरम् ॥

सार्कण्डेय उवाच ।

ततस्तौ सज्जितौ विप्र ! तं मुनिं समुपस्थितौ ।

समाधिर्नाम वैश्योऽसौ स थ पार्थिवसत्तमः ॥

कृत्वा तु तौ यथान्धार्य यथाङ्गन्तेन संविदम् ।

उपविष्टौ कथाः काश्चित्कृतुर्वैश्यपार्थिवौ ॥

राजोवाच ।

भगवंस्त्वामहं प्रष्टुमिच्छाम्येकं वदस्व तत् ।
 दुःखाय यन्मे मनसः स्वचित्तायत्ततां विना ॥
 ममत्वं मम राज्यस्य राज्याङ्गेष्वखिलेष्वपि ।
 जानतोऽपि यथाज्ञस्य किमेतन्मुनिसत्तम ॥
 अयञ्च निष्कृतः पुच्छैर्दारैर्भृत्यैस्तथोज्झितः ।
 स्वजनेन च सन्त्यक्तस्तेषु हार्दीं तथाप्यति ॥
 एवमेव तथाहञ्च द्वावप्यत्यन्तदुःखितो ।
 दृष्टदोषेऽपि विषये ममत्वाकृष्टमानसो ॥
 तत् केनैतन्महाभाग ! यन्मोहो ज्ञानिनोरपि ।
 ममास्य च भवत्येषा विवेकान्धस्य मूढता ॥

ऋषिरुवाच ।

ज्ञानमस्ति समस्तस्य जन्तोर्विषयगोचरे ।
 विषयश्च महाभाग ! याति चैवं पृथक् पृथक् ॥
 दिवान्धाः प्राणिनः केचिद्वात्नावन्धास्तथापरे ।
 केचिद्दिवा तथा रात्रौ प्राणिनस्तुन्यदृष्टयः ॥
 ज्ञानिनो मनुजाः सत्यं किन्तु ते नहि केवलम् ।
 यतो हि ज्ञानिनः सर्वे पशुपक्षिसृगादयः ॥

ज्ञानञ्च तन्मनुष्याणां यत्तेषां मृगपक्षिणाम् ।
 मनुष्याणाञ्च यत्तेषां तुल्यमन्यत्तथोभयोः ॥
 ज्ञानेऽपि सति पश्येतान् पतगाब्ध्रावचक्षुषु ।
 कणमोक्षादृतान् मोक्षात् पीड्यमानानपि क्षुधा ॥
 मानुषा मनुजव्याघ्र! साभिलाषाःसुतान् प्रति ।
 लोभात् प्रत्युपकाराय नन्वेते किं न पश्यसि ॥
 तथापि ममतावर्त्ते मोहगर्त्ते निपातिताः ।
 महामायाप्रभावेण संसारस्थितिकारिणः ॥
 तच्चात्र विध्वयः कार्यो योगनिद्रा जगत्पतेः ।
 महामाया हरेद्यैतत्तया सग्योद्धते जगत् ॥
 ज्ञानिनामपि चेतांसि देवी भगवती हि सा ।
 बलादाकृष्य मोहाय महामाया प्रयच्छति ॥
 तथा विसृज्यते विश्वं जगदेतच्चराचरम् ।
 सैषा प्रसन्ना वरदा नृणां भवति सुकृते ॥
 सा विद्या परमा सुक्तेर्हेतुभूता मनातनी ।
 संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी ॥

राजोवाच ।

भगवन् क्वा हि सा देवी महामायेति यां भवान्

ब्रवीति कथमुत्पन्ना सा कर्मास्याश्च किं द्विज ॥
यत्स्रभावा च सा देवी यत्स्ररूपा यदुद्धवा ।
तत्तर्धं श्रोतुमिच्छामि त्वत्तो ब्रह्मविदांवर ॥

ऋषिरुवाच ।

नित्यैव सा जगन्मूर्तिस्तथा सर्वमिदं ततम् ।
तथापि तत्समुत्पत्तिर्बहुधा श्रूयतां मम ॥
देवानां कार्यसिद्धयर्थमाविर्भवति सा यदा ।
उत्पन्नेति तदा लोके सा नित्याप्यभिधीयते ॥
योगनिद्रां यदा विष्णुर्जगत्प्रकार्णवीकृतं ।
आस्तीर्य शेषमभजत् कल्पान्ते भगवान् प्रभुः ॥
तदा द्वावसुरौ घोरौ विख्यातौ मधुकैटभौ ।
विष्णुकर्णमलोद्भूतौ हन्तुं ब्रह्माणसुद्यतौ ॥
स नाभिकमले विष्णोःस्थितो ब्रह्मा प्रजापतिः ।
दृष्ट्वा तावसुरौ चोग्रौ प्रसुप्तश्च जनार्दनम् ॥
तुष्टाव योगनिद्रान्तामिक्वप्यहृदयस्थितः ।
विबोधनार्याय हरेर्हरिनेत्रकृतालयाम् ॥
विश्वेश्वरीं जगद्धात्रीं स्थितिसंहारकारिणीम् ।
निद्रां भगवतीं विष्णोरतुलां तेजसः प्रभुः ॥

ब्रह्मोवाच ।

त्वं स्वाहा त्वं स्वधा त्वं हि वषट्कारस्वरात्मिका ।
 सुधा त्वमक्षरे नित्ये ! त्रिधा मातात्मिका स्थिता ।
 अर्द्धमात्रा स्थिता नित्या यानुचार्या विशीपतः ।
 त्वमेव सा त्वं सावित्री त्वं देवि ! जननी परा ।
 त्वयैव धार्यते सूर्ये त्वयैतत् सृज्यते जगत् ।
 त्वयैतत्पात्यते देवि ! त्वमत्यन्ते च सर्वदा ॥
 विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पातने ।
 तथा संहतिरूपान्ते जगतोऽस्य जगन्मये ॥
 महाविद्या महामाया महामेधा महास्रुतिः ।
 महामोहा च भवती महादेवी महासुरी ॥
 प्रकृतिस्त्वस्य सर्वस्य गुणत्रयविभाविनी ।
 कालरात्रिर्महारात्रिर्मोहरात्रिश्च दारुणा ॥
 त्वं श्रीस्त्वमीश्वरी त्वं ह्रीस्त्वं बुद्धिर्वोधलक्षणा ।
 लज्जा पुष्टिस्तथा तुष्टिस्त्वं शान्तिः शान्तिरेव च ॥
 खड्गिनी शूचिनी घोरा गहिनी चक्रिणी तथा ।
 गहिनी चापिनी पाणभुशुण्डी परिचायुधा ॥
 सोम्या सौम्यतराशेषसौम्येभ्यस्त्वतिसुन्दरी ।

मधुकैटभौ दुरात्मानावतिवीर्यपराक्रमौ ।
 क्रोधरक्तेक्षणावत्तुं ब्रह्माणं जनितोद्यमौ ॥
 समुत्थाय ततस्ताभ्यां युयुधे भगवान् हरिः ।
 पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः ॥
 तावत्प्रतिवलीनतौ महामायाविमोहितौ ।
 उक्तवन्तौ वरोऽस्मत्तो त्रियतामिति केशवम् ॥

भगवानुवाच ।

भवेतामद्य मे तुष्टौ मम बध्नावुभावपि ।
 किमन्येन वरेणात्र एतावद्धि वृतं मम ॥

ऋषिरुवाच ।

वञ्चिताभ्यामिति तदा सर्व्वमापोमयं जगत् ।
 त्वलोक्य ताभ्यां गदितो भगवान् कमलीक्षणः ॥
 (प्रीतौखस्तव युहेन श्लाघ्यस्त्वं मृत्युरावयोः ।)
 यावां जहि न यत्रोर्व्वी सलिलेन परिप्लुता ॥

ऋषिरुवाच ।

तथेत्युक्त्वा भगवता शङ्खचक्रगदाभृता ।
 कृत्वा चक्रेण वै किमे जघने शिरसौ तयोः ॥
 एवमेवा समुत्पन्ना ब्रह्मणा संसृता स्वयम् ।
 प्रभावसस्या देव्यासु भूयः शृणु वदामि ते ॥

इति मार्कण्डेयपुराणे सावर्धिके मत्वनरे

दशोमाहात्म्ये मधुकैटभवधे ।

द्वितीय-माहात्म्यम् ।

ऋषिरुवाच ।

देवासुरमभूदयुद्धं पूर्णमव्ययं पुरा ।
महिषेऽसुराणामधिपे देवानाञ्च पुरन्दरे ॥
तवासुरैर्महावीर्यैर्देवसैन्यं पराजितम् ।
जित्वा च सकलान्देवानिन्द्रोऽभून्महिषासुरः ॥
ततः पराजिता देवाः पद्मयोनिं प्रजापतिम् ।
पुरस्कृत्य गतास्तत्र यत्रेशगरुडध्वजौ ॥
यथावृत्तं तयोस्तद्वन्महिषासुरचेष्टितम् ।
त्रिदशाः कथयामासुर्देवाभिभवविस्तरम् ॥
सूर्येन्द्राग्निलेन्दूनां यमस्य वरुणस्य च ।
अन्येषाञ्चाधिकारान् स स्वयमेवाधितिष्ठति ॥
स्वर्गाद्विराजताः सर्वे तेन देवागणा भुवि ।
विचरन्ति यथा मर्त्या महिषेण दुरात्मना ॥
एतद् कथितं सर्वं मम रारिषिचेष्टितम् ।
गरुडश्च प्रपन्नाः शो वधस्तस्य विविक्ष्यताम् ॥

अङ्गरीयकरत्नानि समस्ताल्लङ्गुलीषु च ॥
 विश्वकर्मा ददौ तस्यै परशुचातिनिर्मलम् ।
 अस्ताण्यनेकरूपाणि तथाऽभेद्यञ्च दंशनम् ॥
 अस्त्रानपङ्कजां मालां शिरस्युरसि चापराम् ।
 अददञ्जलधिस्तस्यै पङ्कजचातिशोभनम् ॥
 हिमवान् वाहनं सिंहं रत्नानि विविधानि च ।
 ददावशून्यं सुरया पानपात्रं धनाधिपः ॥
 शेषश्च सर्वनामेशो महामणिविभूषितम् ।
 नागहारं ददौ तस्यै धत्ते यः पृथिवीमिमाम् ॥
 अन्यैरपि सुरैर्देवी भूषणैरायुधैस्तथा ।
 सम्मानिता ननादोद्यैः सादृष्ट्यामं सुहृर्मुहुः ॥
 तस्या नादेन घोरेण कृतस्त्रमापूरितं जभः ।
 अमायतातिमहता प्रतिशब्दो महानभूत् ॥
 चुत्तुभुः सकला लोकाः समुद्राय चकम्पिरे ।
 चचाल वरुधा चेतुः सकलाश्च महीधराः ॥
 जयेति देवाश्च सुदा तामूचुः सिंहवाहिनीम् ।
 तुष्टुर्मुनयश्चैनां भक्तिनस्त्रात्ममूर्त्तयः ॥
 दृष्ट्वा समस्तं संक्षुब्धं त्रैलोक्यममरावर्यः ।

सन्नद्धाखिलसैन्यास्ते समुत्तस्युरदायुधाः ॥

आः किमेतदिति क्रोधादाभाप्य महिषासुरः ।

अभ्यधावत तं शब्दमशेषैरसुरैर्वृतः ॥

स ददर्श ततो देवीं व्याप्तलोकत्रयन्विषा ।

पादाक्रान्त्या नतभुव' किरीटोत्थिखिताम्बराम् ॥

क्षोभिताशेषपातालां धनुर्ज्यानिस्त्रनेन ताम ।

दिशो भुजसङ्घस्त्रेण समन्ताद्ग्राप्य सस्थिताम् ॥

ततः प्रववृते युद्धं तया देव्या सुरद्विषाम् ।

गङ्गास्त्रैर्ध्वङ्मुखा सुतारैर्धोर्धितादिगन्तरम् ॥

महिषासुरसेनानीचिह्नुराख्यो महासुरः ।

युयुधे चामरदान्यैश्चतुरङ्गवलान्वितः ॥

रथानामयुतैः पङ्क्तिभिर्दशमुखो महासुरः ।

अयुध्यतायुतानाञ्च सङ्घस्त्रेण मष्टाष्टतुः ॥

पञ्चागद्विज नियुतैरसिलोमा महासुरः ।

अयुतानां यतैः पङ्क्तिभिर्व्याकृतो युयुधे रथे ॥

गजपाजिसङ्घस्त्रौघैरनेकैः परिवारितः ।

वृत्तो रथानां कोट्या च युद्धे तन्निचयुध्यत ॥

विद्वान्नाथोऽयुतानाञ्च पञ्चागद्विराघायुतैः ।

युयुधे संयुगे तत्र रथानां परिवारितः ॥
 अन्ये च तत्रायुतशो रथनागहयैर्वृताः ।
 युयुधः संयुगे देव्या सह तत्र महासुराः ॥
 कोटिकोटिसहस्रेस्तु रथानां दन्तिनां तथा ।
 हयानाञ्च हतो युद्धे तत्राभून्महिषासुरः ॥
 तामरैर्भिन्दिपालैश्च शक्तिभिर्मुषलेस्तथा ।
 युयुधः संयुगे देव्या खड्गैः परशुपट्टिशैः ॥
 केचिच्च चित्तिपुः शक्तीः केचित् पाशांस्तथापरे ।
 देवीं खड्गप्रहारैस्तु ते ता हन्तुं प्रचक्रमुः ॥
 सापि देवी ततस्तानि शस्त्राण्यस्त्राणि चण्डिका ।
 लीलयैव प्रचिच्छेद निजशस्त्रास्त्रवर्षिणी ॥
 अनायस्तानना देवो स्तूयमाना सुरर्षिभिः ।
 सुमोचासुरदेहेषु शस्त्राय्यस्त्राणि चेखरी ॥
 सोऽपि क्रुद्धो धूतमटो देव्या वाहनकेगरी ।
 चचारासुरसैन्येषु वनेष्विव हुताशनः ॥
 निम्नामान्सुमुचे यास युध्यमाना रणेऽश्विका ।
 त एव सद्यः सम्भूता गणाः शतमहस्त्रशः ॥
 युयुधस्ते परशुभिर्भिन्दिपालाम्बिपट्टिशैः ।

नाशयन्तोऽसुरगणान् देवीशत्रुपट्टं हिता ॥
 अवाद्यन्त पट्टहान् गणाः शङ्कांस्तथापरे ।
 मृदङ्गांश्च तथैवान्ये तस्मिन् युद्धमहोत्सवे ॥
 ततो देवी विशूलेन गदया शक्तिवृष्टिभिः ।
 खट्वादिभिर्य गतगो निजघान महासुरान् ॥
 पातयामास चैवान्यान् घण्टास्वनविमोहितान् ।
 असुरान् भुवि पाशेन बद्धा चान्यानकर्षत ॥
 केचिद्विधाकृतास्तीक्ष्णैः खड्गपातैस्तथापरे ।
 विषोद्यिता निपातेन गदया भुवि शिरसे ॥
 वेमुष केचिद्बुधिरं सुपलेन भृशं हताः ।
 केचिन्निपातिता भूमौ भिन्नाः शूलेन यच्चसि ॥
 निरन्तराः शरोधेन कृताः केचिद्रणजिरे ।
 सेनानुकारिणः प्राणान् मुगुशुद्धिदगार्दनाः ॥
 केपाद्दिह्मृद्वग्निस्त्रिष्योयाम्नास्तथापरे ।
 गिरांसि पितुरन्येषामग्रे मध्ये विदारिताः ।
 विच्छिन्नहाडास्तपरे पितुर्गर्था महापुराः ॥
 एकपाद्बन्धिरणाः केचिद्देव्या दिधा कृताः ।
 क्षिप्तेऽपि नान्ये विरजस पतिताः पुनरुत्थिताः ॥

कञ्चना युयुधर्देव्या गृहीतपरमायुधाः ।
 ननृतुयापरे तत्र युद्धे तूर्यलयाश्रिताः ॥
 कञ्चनाश्लिन्नशिरसः खड्गशक्तगृष्टिपाणयः ।
 तिष्ठ तिष्ठेति भाषन्तो देवोमन्ये महासुराः ॥
 पातितैरयनागाखैरसुरैश्च वसुन्धरा ।
 भगव्या साभवत्तत्र यत्नाभूत् स महारणः ॥
 जगन्नितीषा महानद्यः सद्यस्तत्र विसृज्युः ।
 मध्ये चासुरकैन्यस्य वारणासुरवाजिनान् ॥
 क्षणेन तन्महासैन्यमसुराणां तथाश्विका ।
 निन्ये क्षयं यथा यङ्गिस्तृणदारुमहाक्षयम् ॥
 स च मिहो महानादमुत्सृजन् धूतकेशरः ।
 शरीरेभ्योऽमरारीणामसूनिव विचिन्वति ॥
 देव्या गणैश्च तैस्तत्र कृतं युद्धं तथासुरैः ।
 यथैषां तुतुपुर्देवा पुष्पहृष्टिसुचो दिवि ॥

इति मार्कण्डेयपुराणे सावर्णिंके मन्वन्तरे

देवीमाहात्म्ये मणिपासुरकैन्दवधे ।

तृतीय-साहात्म्यम् ।

ऋषिरवाच ।

निहन्त्यमानं तत् सैन्यमवलोक्य महासुरः ।
सेनानीशिसुरः क्रोधादयं यौ योद्धुमद्याम्बिकाम् ॥
स देवीं शरवर्षेण बवर्ष समरेऽसुरः ।
यथा मेरुगिरेः शृङ्गं तोयवर्षेण तोयटः ॥
तस्य क्षिप्त्वा ततो देवौ लीलयैव शरोत्कारान् ।
जघान तुरगान् वाणैर्यन्तारक्षैव वाजिनाम् ॥
चिच्छेद च धनुः सद्यो ध्वजज्ञातिसमुच्छ्रितम् ।
विजग्राध चैव गात्रेषु क्षिन्नधन्वानमाशुगैः ॥
स क्षिन्नधन्वा विरथो हताश्वो हतसारथिः ।
अभ्यधावत तां देवीं खड्गचर्मधरोऽसुरः ॥
सिंहमाहत्य खड्गेन तीक्ष्णधारेण नूर्हनि ।
प्राजघान भुजे मध्ये देवीमप्यतिविगमान् ॥
तस्याः खड्गो भुजं प्राप्य पफान नृपनन्दन ! ।
ततो जग्राह शूलं स क्रोपादरुणलोचनः ॥

चिञ्चेष च ततस्तत्तु भद्रकाल्या महासुरः ।
 जाव्यल्यमानं तेजोभीरविविम्बमिधाम्बरात् ॥
 दृष्ट्वा तदापतच्छूलं देवी शूनममृक्षत ।
 तच्छूलं शतधा तेन नीतं स च महासुरः ॥
 हतं तस्मिन् महावीर्ये महिषस्य चमूपतौ ।
 आजगाम गजारूढ्यामरस्त्रिदशार्दनः ॥
 मोऽपि शक्तिं सुमोचाय देव्यास्तामत्त्रिकाहुतम् ।
 हुद्दाराभिघ्नतां भूमौ पातयामास निप्रभाम् ॥
 भग्नां शक्तिं निपतितां दृष्ट्वा क्रोधमयन्वितः ।
 चिञ्चेष चामरः शूलं बाणैस्तदपि साच्छिनत् ॥
 ततः सिञ्चः ससुत्पत्य गजकुम्भाप्तरस्थितः ।
 बाहुयुद्धेन युयुधे तेनोच्चैस्त्रिदशारिणा ॥
 युध्यमानौ ततस्त्री तु तस्माद्वागान्महीङ्गती ।
 युयुधातेऽतिघ्नंरब्धौ प्रहारैरतिदारुणेः ।
 गतो वेगात् खसुत्पत्य निपत्य च मृगारिणा ।
 करप्रहारेण शिरथामरस्य पृथक् कृतम् ॥
 उदग्रश्च रणे देव्या शिलाहृत्तादिभिर्हतः ।
 दन्तमुष्टितलैर्येव कराजश्च निपातितः ॥

देवी क्रुद्धा गदापाते खूर्णयामास चोदतम् ।
 यास्कलं भिन्दिपालेन वाणैस्ताम्रं तथान्यकम् ॥
 उपास्यमुग्रवीर्य्यञ्च तथैव च महादनुम् ।
 त्रिनेत्रा च त्रिशूलेन जघान परमेश्वरी ॥
 विडालस्यासिना कायात् पातयामास वै शिरः
 दुर्धरं दुर्मुखञ्चोभौ शनैर्निन्ये यमक्षयम् ॥
 एवं भञ्जीयमाने तु स्वसैन्ये सहिषासुरः ।
 माहिषेण स्वरूपेण त्रासयामास तान् गणान्
 काञ्चित्तुण्डप्रहारेण खुरक्षिपैस्तथापरान् ।
 लाङ्गूलताडितांश्चान्यान् शृङ्गाभ्याञ्चविदारितान् ॥
 वेगेन काञ्चित्परात्राटेन भ्रमणेन च ।
 निश्वासपवनेनान्यान् पातयामास भूतले ॥
 निपात्य प्रमथानौकमभ्यधावत सोऽसुरः ।
 सिङ्घं हन्तुं महादेव्याः कोपञ्चक्रे ततोऽम्बिका ॥
 सोऽपि कोपाक्षहावीर्य्यः खुरक्षुषमहीतलः ।
 शृङ्गाभ्यां पर्वतानुच्चाञ्छिप्सेप च जनाद च ॥
 वेगभ्रमणविक्षुब्धा मही तस्य व्यशीर्य्यत ।
 लाङ्गूलेनाहतशार्ङ्गिः प्रावयामास सर्वतः ॥

धूतशृङ्गविभिन्नाश्च खण्डखण्डं ययुर्धनाः ।
 श्वासानिलास्ताः शतशो निपेतुर्नभसोऽचलाः ॥
 इति क्रोधसमाधातमापतन्तं महासुरम् ।
 दृष्ट्वा सा चण्डिका कोपं तद्वधाय तदाऽकरोत् ॥
 सा क्षिप्त्वा तस्य वै पाशं तं बधन् महासुरम् ।
 तत्याज माद्विपं रूपं सोऽपि बद्धो महामुघे ॥
 ततः सिद्धोऽभवत् सद्यो यावत्तस्याम्बिका शिरः ।
 छिनत्ति तावत् पुरुषः खड्गपाणिरदृश्यत ॥
 तत एवायं पुरुषं देवी चिच्छेद सायकैः ।
 तं खड्गचर्मणा सार्धं ततः सोऽभून्महागजः
 करेण च महासिंहं तच्चर्क्य जगर्ज्ज च ।
 कर्पतस्तु करन्देवो खड्गेन निरकृन्तत ॥
 ततो महासुरो भूयो माद्विपं वपुरास्थितः ।
 तथैव शोभयामास त्रैलोक्यं सचराचरम् ॥
 ततः क्रुद्धा जगन्माता चण्डिका पानमुत्तमम् ।
 पपी पुनः पुनर्यैव जह्वासारुणलोचना ॥
 ननदं चाधुरः सोऽपि बलवीर्यमदोद्धतः ।
 विषाणाभ्याश्च चिक्षेप चण्डिकां प्रति भूधरान् ॥

सा च तान् प्रहितांस्तोन चूर्णयन्ती शरोत्करैः ।
 उवाच तं मदोद्भूतमुखरागाकुलाक्षरम् ॥
 दैव्युवाच ।

गर्ज्जं गर्ज्जं क्षणं मूढ ! मधु यावत् पिबाम्यहम् ।
 मया त्वयि हृतेऽत्रैव गर्ज्जिष्यन्त्याश्च देवताः ॥
 ऋषिरुवाच ।

एवमुक्त्वा समुत्पत्य सारुढा तं महासुरम् ।
 पादेनाक्रम्य कण्ठे च शूलैर्नैनमताडयत् ॥
 ततः सोऽपि पदाक्रान्तस्तथा निजमुखात्ततः ।
 अर्धनिष्क्रान्त एवाति देव्या वीर्येण संवृतः ॥
 अर्धनिष्क्रान्त एवासौ युध्यमानो महासुरः ।
 तथा महासिना देव्या शिरश्छिन्त्वा निपातित ॥
 ततो हाहाकृतं सर्वं दैत्यसैन्यं ननाश तत् ।
 प्रहर्ष्य परं जग्मुः सकला देवतागणाः ॥
 तुष्टुवृत्तां सुरा देवीं सह दिव्यैर्महर्षिभिः ।
 जगुर्गन्धर्वपतयो ननृतुर्गोप्सुरोगणाः ॥

इति मार्कण्डेयपुराणे सार्वर्षिके गन्धर्वे
 देवीमाहात्म्ये महासुरवधः ।

चतुर्थ-माहात्म्यम् ।

ऋषिर्वाच ।

शक्रादयः सुरगणा निहतैऽतिवीर्यै,
तस्मिन् दुरात्मनि सुरारिवले च देव्या ।
तां तुष्टुष्टुः प्रणतिनम्रशिरोधरांसा,
वाग्भिः प्रहर्षपुलकोद्गमचारुदेहाः ॥
देव्या यया ततमिदं जगदात्मशक्त्या,
निःशेषदेवगणशक्तिसमूहमूर्त्या ।
तामम्बिकामखिलदेवमहर्षिपूज्यां,
भक्त्या नताः स्म विदधातु शुभानि सा नः ॥
यस्याः प्रभावमतुलं भगवाननन्तो,
ब्रह्मा हरश्च न हि बन्धुमलं बलञ्च ।
सा चण्डिकाखिलजगत्परिपालनाय,
नाशाय चाशुभमयस्य भतिं करोतु ॥
या त्र्योः स्वयं सृष्टिनां भवनेष्वलक्ष्मीः,
पापात्मनां हतधियां हृदयेषु बुद्धिः ।

यदा सतां कुलजनप्रभवस्य लब्धा,
 तां त्वां नताः अ परिपालय देवि ! विश्वम् ॥
 किं वर्णयाम तव रूपमचिन्त्यमेतत्,
 किञ्चातिवीर्यमसुरक्षयकारि भूरि ।
 किञ्चाह्वेषु चरितानि तवाति यानि,
 सर्वेषु देव्यसुरदेवगणादिकेषु ॥
 हेतुः समस्तजगतां त्रिगुणापि दोषै-
 र्न ज्ञायसे हरिहरादिभिरप्यपारा ।
 सर्वाश्रयाखिलमिदं जगदंशभूत-
 मव्याकृता हि परमा प्रकृतिस्त्वमाद्या ॥
 यस्याः समस्तसुरता समुदीरणेन,
 त्वमिं प्रयाति सकलेषु मुखेषु देवि ! ।
 स्वाहासि वै पितृगणस्य च त्वमिहेतु-
 रुद्धार्यसे त्वमत एव जनैः स्वधा च ॥
 या मुक्तिहेतुरविचिन्त्यमहाव्रता च,
 अभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः ।
 मोक्षार्थिभिर्मुनिभिरस्य समस्तदोषै-
 र्विद्यासि सा भगवती परमा हि देवि ॥

शब्दात्मिका सुविमलगं यजुषां निधान,
सुहोतरम्यपदपाठवताश्च साम्नाम् ।

देवी चयी भगवतो भवभाषनाय,
वार्त्ता च सर्वजगतां परमार्त्तिहन्त्री ॥

मेधासि देवि ! विदिताग्निलयास्त्रसारा,
दुर्गासि दुर्गभवसागरनीरसज्ञा ।

श्रीः कैटभारिद्वयैककृताधिवासा,
गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा ॥

ईषत्सहासममलं परिपूर्णचन्द्र-
विम्बानुकारि कनकोत्तमकान्तिकान्तम् ।

अत्यद्भुतं प्रहृतमाप्तरूपा तथापि,
यक्ष्णं विलोक्य सहसा महिषासुरेण ॥

दृष्ट्वा तु देवि ! कुपितं भृकुटीकराल-
मुखच्छगाद्वसद्वगच्छति यत्र सद्यः ।

प्राणान्मुभोच महिषस्तदतीय चित्रं,
दौर्जीव्यते हि कुपितान्तकदशनेन ॥

देवि ! प्रभौढ परमा भवती भवाय,
सद्यो पिनाशयसि कोपवता कुलानि ।

विज्ञातमेतदधुनैव यदस्तमेत-
 श्नीत बलं सुविपुलं महिषासुरस्य ॥
 ते सम्प्रता जनपदेषु धनानि तेषां,
 तेषां यथासि न च सीदति धर्मवर्गः ।
 धन्यास्त एव निमृताम्रजमृत्युदारा,
 येषां सदाभ्युदयदा भवती प्रसन्ना ॥
 धर्म्याणि देवि । सकलानि सदैव कर्मा-
 ण्यत्यादृतः प्रतिदिन मुकृति करोति ।
 स्वर्गं प्रयाति च ततो भवति प्रसादा-
 श्लोकत्रयेऽपि फलदा ननु देवि । तेन ॥
 दुर्गे ! स्मृता हरसि भीतिमग्नेषजन्तो,
 स्वस्थेः स्मृता मतिमतीव शुभां ददासि ।
 दारिद्र्यदुःखभयहारिणि । का त्वदन्या,
 सर्वोपकारकरणाय सदाद्र्घचित्ता ॥
 एभिर्हैतैर्जगदुपैति सुव्रन्तथैते,
 कुर्वन्तु नाम नरकाय चिराय पापम् ।
 मंत्रामृत्युमधिगम्य दिव्यं प्रयान्तु,
 सत्वेति नूनमद्वितान् विनिर्हंसि देवि ! ॥

दृष्ट्वैव किञ्च भवती प्रकरोति भस्म,
 सर्वासुरानरिषु यत् प्रहिषोपि शस्त्रम् ।
 लाकान् प्रयान्तु रिपोवोऽपि हि शस्त्रपूता,
 इत्य' मतिभवति तेष्वपि तैऽतिसाध्वी ॥
 खड्गप्रभानिकरविस्फुरणैस्तथोग्रैः,
 शूलाग्रकान्तिनिवहैर्न दृशोऽसुराणाम् ।
 यन्नागता विन्तयमंशुमदिन्दुखण्ड-
 योग्यामनं तव विनोक्तयतां तदेतत् ॥
 दुर्बृक्षतृक्षमन तव देवि । शीघ्रं,
 रूप तथेतद्विचिन्त्यमतुन्यमन्यैः ।
 वार्य्यश्च हन्तुं हृतदेवपराक्रमाणां,
 यैरिष्वपि प्रकाटितैव दया त्वयेत्यम् ॥
 केनोपमा भवतु तैऽस्य पराक्रमस्य,
 रूपश्च शत्रुनयकार्य्यतिहारि कुत्र ।
 चित्तं कृपा समरनिष्ठुरता च दृष्टा,
 त्वय्येष देवि ! परदे ! भुवनत्रयेऽपि ॥
 त्रैलोक्यमेतदखिलं रिपुनाशनेन,
 त्रातं त्वया समरमूर्धनि तैऽपि हत्वा ।

मौता दिव' रिपुगणा भयमप्यपास्त-

मस्माकमुत्सदसुरारिभवन्नमस्ते ॥

शूलेन पाहि नो देवि! पाहि खड्गेन चाम्बिके!

धण्डास्त्रनेन नः पाहि चापज्यानिःस्त्रनेन च ॥

प्राच्यां रक्ष प्रतीच्याश्च चण्डिके! रक्ष दक्षिणे ।

भ्रामणेनास्त्रशूलस्य उत्तरस्यां तथेश्वरि ! ॥

सौम्यानि यानि रूपाणि त्रैलोक्ये विचरन्ति ते।

यानि चात्यर्थघोराणि तैरक्षाक्षांस्तथा भुवम् ॥

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके ! ।

करपल्लवसङ्घीनि तैरक्षानूच्च सर्वतः ॥

ऋषिरुवाच ।

एवं सुता सुरैर्दिव्यैः कुसुमैर्नन्दनोद्भवैः ।

अर्चिता जगता धात्री तथा गन्धानुलेपनैः ॥

भक्त्या समस्तैस्त्रिदशैर्दिव्यैर्धूपैस्तु धूपिता ।

प्राह प्रसादमुसुखी समस्तान् प्रणतान् सुरान् ॥

देव्युवाच ।

त्रियतां विदथाः सर्वे यदस्मत्तोऽभिवाञ्छितम् ।

(हृदाम्यहमतिप्रीत्या स्तवैरेभिः सुपूजिता_॥)

देवा ऊचुः ।

भगवत्या कृतं सर्वे न किञ्चिदवशिष्यते ।

यदयं निहतः गङ्गारम्भाकं महिषासुरः ॥

यदि वापि यरो देवस्त्वयाम्नाकं महेश्वरि ! ।

संस्मृता संवृता त्वं नो क्षिपेथाः परमापदः ॥

यस्य मर्त्यः स्तवैरेभिस्त्वां स्तोप्यत्यमलानने ! ।

तस्य वित्तर्हि विभर्धनदारादिसम्पदाम् ॥

तुदयेऽस्मिन्प्रसन्ना त्वं भवेथाः सर्वदास्विके ! ॥

अष्टपिण्डवाच ।

इति प्रसादिता देवैर्जगतोऽर्थे तथात्मनः ।

तथित्युक्ता भद्रकाली बभूवान्तर्हिता नृप ! ॥

इत्येतत् कथितं भूप ! सम्भूता सा यथा पुरा ।

देवी देवशरीरभ्यो जगत्त्रयद्वितैपिणी ॥

पुनश्च गौरीदेहा सा ससुद्धूता यथाभवत् ।

बधाय दुष्टदैत्यानां तृया शुम्भनिशुम्भयोः ॥

रक्षणाय च लोकानां देवानासुपकारिणी ।

तच्छृणुष्व मयाख्यातं यथावत् कथयामि ते ॥

इति मार्कण्डेयपुराणे सार्वर्षिके मन्वन्तरे देवीमाहात्म्ये

महिषासुरवधः समाप्तः ।

पञ्चम-माहात्म्यम् ।

ऋषिरुदाच ।

पुरा शुभनिशुभाभ्यामसुराभ्यां शचीपतेः ।

त्रैलोक्यं यज्ञभागाय हृता मदबलाश्रयात् ॥

तावेव सूर्यतां तद्वदधिकारं तद्यैन्दवम् ।

कौवेरमथ याम्यक्ष चक्राते वरुणस्य च ॥

तावेव पन्नर्द्धिश्च चक्रतुर्ध्वजिकर्म च ।

ततो देवा विनिर्द्भृता भ्रष्टराज्याः पराजिताः ॥

हृताधिकारास्त्रिदशस्ताभ्यां सर्वे निगलताः ।

सङ्घासुराभ्यान्तान्देवीं संस्मरन्त्यपराजिताम् ॥

तथास्माकं वरो दत्तो यथापत्सु श्रुताखिलाः ।

भवतां नाशयिष्यामि तत्क्षणात् परमापदः ॥

इति कृत्वा मतिन्देवा हिमवन्तं नगेश्वरम् ।

जग्मुस्तत्र ततो देवीं विष्णुमायां प्रतुष्टुवुः ॥

देवा कक्षुः ।

नमो देव्यै सङ्घादेव्यै शिवायै सततं नमः ।

नमः प्रहृत्यै भद्रायै नियताः प्रणताः स्म तान्

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः ।
 ज्योत्स्नायै चेन्दुरिण्यै सुखायै सततं नमः ॥
 कल्याण्यै प्रणतायै सिद्धायै धूर्म्यै नमो नमः ।
 नैऋत्यै भूभृतां लक्ष्म्यै सर्वाण्यै ते नमो नमः ॥
 दुर्गायै दुर्गपारायै सारायै भवकारिण्यै ।
 ख्यात्यै तयैव कृष्णायै घृष्णायै सततं नमः ॥
 अतिसीम्यातिरौद्रायै नतास्तस्यै नमो नमः ।
 नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥
 या देवी सर्वभूतेषु विशुभायेति शब्दिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु च्छायारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु वृष्णारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु लङ्कारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु गान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु यष्टारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु दयारूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु मादरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

इन्द्रियाणामधिष्ठात्री भूतानाद्याखिलेषु या ।

भूतेषु सततं तस्यै व्याप्तिदेव्यै नमोनमः ॥

चित्तिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत् ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

सुता सुरैः पूर्वमभीष्टसंश्रयात्,
 तथा सुरेन्द्रेण दिनेषु सेविता ।
 करोतु मा नः शुभहेतुरीश्वरी
 शुभानि भद्राण्यभिहन्तु चापदः ॥
 या साम्प्रतं चोद्धतदैत्यतापितै-
 रस्माभिरीया च सुरैर्नमस्यते ।
 या च स्मृता तत्क्षणमेव हन्ति नः
 सर्वापदो भक्तिविनम्रमूर्तिभिः ॥

अष्टपिण्डाद्य ।

एवं स्तुवादियुक्तानां देवानां तत्र पार्वती ।
 प्रातुमभ्याययौ तोये जाह्नव्या नृपनन्दन । ॥
 साव्रयीक्षान् सुरान् सुभ्रूमंवद्विः स्तूयतेऽथ का ।
 शरीरकोपतद्यास्याः समुद्रूताव्रयीच्छिवा ॥
 स्तोत्रं समेतत् क्रियते शृङ्गदैत्यनिराहतैः ।
 देवैः समेतैः समरे निशम्येन पराजितैः ॥
 शरीरकोपात् यत्तस्याः पार्वत्या नि.स्तुताभ्यक्ता
 योपिकीति समस्तैः पु ततो स्तोत्रेषु गौयते ॥

तस्यां विनिर्गतायान्तु कृष्णाभूत् सापि पार्वती
 कालिकेति समाख्याता हिमाचलकृतान्यया ॥
 ततोऽम्बिकां परं रूपं विभाषां सुमनोहरम् ।
 ददर्श चण्डो मुण्डश्च भृत्यौ शुभनिशुभयोः ॥
 ताभ्यां शुभाय चाख्याता प्रतीवंसुमनोहरा ।
 काप्यास्ते स्त्रीमहाराजभासयन्ती हिमाचलम् ॥
 नैव तादृक् कचिद्रूपं दृष्टं केनचिदुत्तमम् ।
 ज्ञायतां काप्यसौ देवी गृह्यताञ्चासुरेश्वर ! ॥
 स्त्रीरत्नमतिचार्वङ्गी द्योतयन्ती दिशस्त्रिधा
 सा तु तिष्ठति दैत्येन्द्र ! तां भवान् द्रष्टुमर्हति ॥
 यानि रत्नानि मणयो गजाश्वादीनि वै प्रभो ॥
 त्रैलोक्ये तु समस्तानि साम्प्रतं भान्ति ते गृहे ॥
 ऐरावतः समानीतो गजरत्नं पुरन्दरात् ।
 पारिजाततश्चायं तथैवोच्चैःश्रवा हयः ॥
 विमानं हंसघंयुक्तमेतत्तिष्ठति तेऽङ्गने ।
 रत्नभूतविहानीतं यदासीद्देधसोऽद्भुतम् ॥
 नाधरेण महापद्मः समानीतो धनेश्वरात् ।
 किञ्चस्किनीन्ददौ चाधिष्ठातामस्मानपद्मजाम् ॥

छत्रन्ते वारुणं गेहे काञ्चनस्त्रावि तिष्ठति ।
 तथायं स्यन्दनवरो यः पुरासीत् प्रजापतेः ॥
 मृत्योरुत्क्रान्तिदानांम गतिरोश ! त्वयाह्वताः
 पायः सलिलराजस्य भ्रातुस्तव परिग्रहे ।
 निशुभस्याब्धिजाताय समस्ता रत्नजातयः ॥
 वज्रिरपि ददौ तुभ्यमग्निगौचे च वाससी ॥
 एवं दैत्येन्द्र ! रत्नानि समस्तान्याह्वतानि ते ।
 स्त्रीरत्नमेवा कल्याणो त्वया कस्मान्न गृह्यते ॥

ऋषिरुवाच ।

निशम्येति वचः शुभः स तदा चण्डसुण्डयोः ।
 प्रेषयामास सुग्रीवं दूतं देव्या महासुरम् ॥
 इति चेति च वक्तव्या सा गत्वा वचनान्मम ।
 यथा चाभ्येति सम्प्रीत्या तथा कार्यं स्वयां स्तुषु ॥
 स तत्र गत्वा यत्रास्ते शैलीहेमैः तिग्मोभने ।
 सा देवी तां ततः प्राह हृत्स्वं मधुरया गिरा ॥

दूत उवाच ।

देवि ! दैत्येन्द्रः शुभस्त्रैस्तोक्तो परमेश्वरः ।
 दूतोऽहं प्रेषितस्तेन त्वत्सकायमिहागतः ॥

अथाहतामः सर्वासु यः सदा देवयोनिषु ।
 निर्जिताखिलदैत्यारिः स यदाह शृणुष्व तत् ॥
 मम त्रैलोक्यमखिलं मम देवा वशानुगाः ।
 यज्ञभागानहं सर्वानुपाश्रामि पृथक् पृथक् ॥
 त्रैलोक्ये वररत्नानि मम वशान्यशिपतः ।
 तथैव गजरत्नानि हत्वा देवेन्द्रवाहनम् ॥
 घ्नोरोदमथनोद्भूतमश्वरत्नं ममामरैः ।
 उच्चैःश्रवससंच्रान्तत् प्रणिपत्य समर्पितम् ॥
 यानि चान्यानि देवेषु गन्धर्वपूरगेषु च ।
 रत्नभूतानि भूतानि तानि मय्येव शोभने ! ॥
 स्त्रीरत्नभूतां त्वां देवि ! लोके मन्यामहे वयम् ।
 सा त्वमस्मानुपागच्छ यतो रत्नभुजो वयम् ।
 मां वा ममानुजं वापि निशुभमुरुविक्रमम् ।
 भज त्वं चक्षलापाङ्गि ! रत्नभूतासि वै यतः ॥
 परमैश्वर्य्यमतुलं प्राप्तासे मत्परियहात् ।
 एतदुद्धरा समालीच्य मत्परियहतां व्रज ॥

ऋषिरुवाच ।

इत्युक्ता सा तदा देवी गम्भीरास्तःस्मिता जगौ ।

दुर्गा भगवती भद्रा ययेदं धार्यते जगत् ॥

देव्युवाच ।

सत्यमुक्तं त्वया नात्र मिथ्या किञ्चित्त्वयोदितम् ।
 त्रैलोक्याधिपतिः शुभो निशुम्भद्यापि तादृशः ॥
 किञ्च यत् प्रतिज्ञातं मिथ्या तत्क्रियते कथम् ।
 श्रूयतामस्य बुद्धित्वात् प्रतिज्ञा या कृता पुरा ॥
 यो मां जयति संग्रामे यो मे दर्पं व्यपोहति ।
 यो मे प्रतिबलो लोके स मे भर्ता भविष्यति ॥
 तदागच्छतु शुभोऽत्र निशुम्भो वा महासुरः ।
 मां जित्वा किञ्चिरेणात्र पाप्मिं गृह्णातु मे लघु ॥

द्यूत उवाच ।

अवनिष्ठासिं मैव त्वं देवि ब्रूहि ममायतः ।
 त्रैलोक्ये कः पुमांस्त्रिष्टेदये शुम्भनिशुम्भयोः ॥
 अन्येषामपि दैत्यानां सर्वे देवा न वै युधि ।
 तिष्ठन्ति सम्मुखे देवि ! किं पुनः स्त्रीत्वमेकिका ॥
 इन्द्राद्याः सकला देवास्तस्युर्ध्वं न संयुगे ।
 शुम्भादीनां कथन्तेषां स्त्री प्रयास्यसि सम्मुखम् ॥

स त्वं गच्छ मयैवोक्ता पार्श्वं शुभनिशुम्भयोः ।

केशाकर्षणनिर्वृतगौरया मा गमिष्यसि ।

देव्युवाच ।

एवमेतद्वली शुभो निशुम्भयातिवीर्यवान् ।

किं करोमि प्रतिज्ञा मे यदनालोचिता पुरा ॥

स त्वं गच्छ मयोक्तन्ते यदेतत् सर्वमादृतः ।

तदाचक्षासुरेन्द्राय स च युक्तं करोतु यत् ॥

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवो-

माहात्म्ये देव्या दूतसंवादः ।



षष्ठ-माहात्म्याम् ।

ऋषिरुवाच ।

इत्याकण्ड्यं वचो देव्याः स दूतोऽमर्षपूरितः ।

समाचष्ट समागम्य दैत्यराजाय विस्तरात् ॥

तस्य दूतस्य तद्वाक्यमाकण्ड्यासुरराट् ततः ।

सक्रोधः प्रादु दैत्यानामधिपं धूम्रलोचनम् ॥

हे धूम्रलोचनाशु त्वं स्वसैन्यपरिवारितः ।

तामानय बलाहुष्टां केशाकर्षणविद्वलाम् ॥

तत्परित्राणदः कश्चिदयदि वोत्तिष्ठतेऽपरः ।
स हन्तव्योऽमरो वापि यक्षो गन्धर्व एव वा ॥

ऋषिरुवाच ।

तेनाग्रतस्ततः शीघ्रं स दैत्यो धूम्रलोचनः ।
वृतः पठरा सहस्राणामसुराणां द्रुतं ययौ ॥
स दृष्ट्वा तां ततो देवीं तुङ्घिनाचलसंस्थिताम् ।
जगादोच्चैः प्रयाहीति मूलं शुम्भनिशुभयोः ॥
न चेत् प्रीत्याद्य भवती मद्भर्तारमुपेक्षति ।
ततो बलान्नयाम्येष केशाकर्षणविद्वलाम् ॥

दैव्युवाच ।

दैत्येध्वरेष प्रद्वितो बलवान् बलसंहत ।
बलाद्यपि मामिव ततः किन्ते कराम्बुदम् ॥

ऋषिरुवाच ।

इत्युक्तः सोऽस्यधावत्तामसुरो धूम्रलोचनः ।
दुद्धारेणैव तं भस्म सा चकाराम्बिका ततः ॥
अथ क्रुष्टं महासैन्यमसुराणां तथाम्बिकाम् ।
वयं सादकैस्तीक्ष्णैस्तथा शक्तिपरमैः ॥

तत्परित्राणदः कश्चिद्वटि वोत्तिष्ठतेऽपरः ।
स हस्तव्योऽसुरो वापि यच्चो गन्धर्व एव वा ॥

ऋषिरुवाच ।

तेनाज्ञप्तस्ततः शीघ्रं स दैत्यो धूम्रलोचनः ।
वृतः पष्ठरा सहस्राणामसुराणां द्रुतं ययौ ॥
स दृष्ट्वा तां ततो देवीं तुहिनाचलसंस्थिताम् ।
जगादोच्चैः प्रयाहीति मूलं शुम्भनिशुम्भयोः ॥
न चेत् प्रीत्याद्य भवती मद्भर्तारमुपैष्यति ।
ततो बलान्नयाम्येष केशाकर्षणविद्वताम् ॥

दैव्युवाच ।

दैत्येश्वरेण प्रहितो बलवान् बलसंघत ।
बलान्नयसि मामेवं ततः किन्ते चरोन्मदम् ॥

ऋषिरुवाच ।

इत्युक्तः सोऽप्यधावत्तामसुरो धूम्रलोचनः ।
दुष्टारिण्येव तं भस्म सा चकाराम्बिका ततः ॥
अथ क्रुद्धं भद्रासैन्यमसुराणां तयाम्बिकाम् ।
यवपं सादकैस्त्रीक्ष्णैस्तथा शक्तिपरश्वधैः ॥

ततो धूतचटः कोपात् कृत्वा नादं सुभैरवम् ।
 पपातासुरसेनायां सिंही देव्याः सवाहनः ॥
 काञ्चित्करप्रहारेण दैत्यानास्येन चापरान् ।
 आक्राम्या चाधरेणान्यान् जघान सुमहासुरान् ॥
 केषाक्षित् पाटयामास नखैः कोष्ठानि केशरी ।
 तथा तलप्रहारेण शिरांसि कृतवान् पृथक् ॥
 विच्छिन्नवाहुशिरसः कृतास्तेन तथापरे ।
 पपौ च रुधिरं कोष्ठादन्येषां धूतकेशरः ॥
 क्षणेन तद्धनं सर्वं क्षयं नीतं महात्मना ।
 तेन केशरिणा देव्या वाहनेनातिकोपिना ॥
 श्रुत्वा तमसुरं देव्या निहतं धूम्रलोचनम् ।
 बलञ्च क्षयितं कृत्स्नं देवो केशरिणा ततः ॥
 चुकोप दैत्याधिपतिः शुभ्रः प्रस्फुरिताधरः ।
 आघ्रापयामास च तौ चण्डमुण्डौ महासुरौ ॥
 हे चण्ड ! हे मुण्ड ! बलैर्बहुलैः परिवारितौ ।
 तत्र गच्छत गत्वा च सा समानोयतां लघु ॥
 केशेभ्याल्लथ्य बद्धा वा यदि वः संशयो युधि ।
 तदाशेषायुधैः सर्वैरसुरैर्विनिहन्यताम् ॥

तस्यां वृतायां दुष्टायां सिंहे च विनिपातिते ।
शौघमागम्यतां वद्धा गृहीत्वा तामथाम्बिकाम् ॥

इति मार्कण्डेयपुराणे सार्वभौके मन्वन्तरे देवी-
माहात्म्ये शुभनिशुभसेमानो धूम्रलोचनवचः ।

सप्तम-माहात्म्यम् ।

ऋषिरुवाच ।

आज्ञप्तास्तु ततो दैत्याद्यण्डमुण्डपुरोगमाः ।
चतुरङ्गवल्लोपेता ययुरभ्युद्यतायुधाः ॥
ददृशुस्ते ततो देवीभीषडासां ध्यवस्थिताम् ।
सिंहस्थोपरि शैलेन्द्रशृङ्गे महति काञ्चने ॥
ते दृष्ट्वा तां समादास्तुमुद्यमश्चक्रुरुद्यताः ।
आक्षुप्तचापासिधरास्तथान्ये तत्समीपगाः ॥
ततः क्रोपञ्चकारोच्चैरम्बिका तानरीन् प्रति ।
क्रोपेन चास्या वदनं मसीवर्णमभूत्तदा ॥
भुक्रुटीकुटिलात्तस्य ललाटफलकाद्दुतम् ।
काली करालवदना विनिष्क्रान्तासिपाशिनी ॥

विचित्रखट्वाङ्गधरा नरमानाविभूषणा ।
 द्वीपिचर्मपरीधाना शुष्कमांसातिभैरवा ॥
 पतिविस्तारवदना जिह्वाललनमीपणा ।
 निमग्नारक्तनयना नादापूरितदिक्षु ख्वा ॥
 सा वेगेनाभिपतिता घातयन्ती महासुरान् ।
 सैन्ये तत्र सुरारीणामभक्षयत तंद्वलम् ॥
 पार्श्विग्राहाङ्गशूराह्वयोधघण्टासमन्वितान् ।
 समादायैकद्वस्तेन सुखे चिच्छेप वारणान् ॥
 तथैव योधन्तुरगै रथं सारथिना सह ।
 निक्षिप्य वक्त्रे दशनैश्चर्वयत्यतिभैरवम् ॥
 एक जयाह्व केशेषु ग्रीवायामथ चापरम् ।
 पादेनाक्रम्य चैवान्यमुरसान्धमपोषयत् ॥
 तैर्मुक्तानि च शस्त्राणि महास्त्राणि तथासुरैः ।
 सुखेन जयाह्व रुषा दशनैश्चैथितान्यपि ॥
 वलिना तद्वलं सर्वमसुराणां महाकृत्नाम् ।
 समर्हभक्षयश्चान्यानन्यांसाताडयत्तथा ॥
 असिनानिहताः केचित् केचित् खट्वाङ्गताडिता ।
 जग्मुर्विनाशमसुरा दन्ताग्राभिहतास्तथा ॥

अथैन तद्वलं सर्वमसुराणां निपातितम् ।
 दृष्ट्वा चण्डोऽभिदुद्राव तां कालीमतिभीषणाम् ॥
 शरवर्षेर्गन्धाभीमैर्भीमार्चीं तां महासुरः ।
 छादयामास चक्रैश्च सुण्डः चित्तैः सहस्रशः ॥
 तानि चक्राण्यनेकानि विशमानानि तन्मुखम् ।
 बभुर्यथार्कविम्बानि सुवह्निनि धनोदरम् ॥
 ततो जहासातिरुषा भीमं भैरवनादिनी ।
 काली करालवक्त्रान्तर्दुर्दृष्टदशनोज्ज्वला ॥
 उत्थाय च महासिंहं देवीं चण्डमधावत ।
 गृहीत्वा चास्य केशेषु शिरस्तेनासिनाच्छिनत् ॥
 अथ सुण्डोऽप्यधावत्तां दृष्ट्वा चण्डं निपातितम् ।
 तमप्यपातयद्भूमौ सा खट्वाभिहतं रुषा ॥
 हतशेषं ततः सैन्यं दृष्ट्वा चण्डं निपातितम् ।
 सुण्डश्च सुमहावीर्यं दिशो भेजे भयातुरम् ॥
 शिरसण्डस्य काली च गृहीत्वा सुण्डमेव च ।
 प्राह चण्डादृहासमित्यमभ्येत्य चण्डिकाम् ॥
 मया तयाद्वोऽहृतो चण्डसुण्डो महापशू ।
 युद्धयन्ने स्वयं शुभं निशुभश्च हनिष्यसि ॥

ऋषिरुवाच ।

तावानीतो ततो दृष्ट्वा चण्डमुण्डौ महासुरौ ।
उवाच काली कल्याणी ननितं चण्डिका वचः ॥
यस्माच्चण्डश्च मुण्डश्च गृहीत्वा त्वमुपागता ।
चामुण्डेति ततो लोके प्लुता देवि भविष्यसि ॥

इति मार्कण्डेयपुराणे माण्डिके मन्वन्तरे
दशोमाहात्म्ये चण्डमुखवचः ।

अष्टम-माहात्म्याम् ।

ऋषिरुवाच ।

चण्डे च निहते दैत्ये मुण्डे च विनिपातिते ।
बहुलेषु च सैन्येषु क्षयितेष्वरसुरेश्वरः ॥
ततः क्रोपपराधीनचेताः शुभ्रः प्रतापवान् ।
उद्योगं सर्वसैन्यानां दैत्यानामादिदेश च ॥
अथ सर्वबलैर्द्वैत्याः षडशीतिरुदायुधाः ।
कम्बूनां चतुराशीतिर्निर्यान्तु स्वबलैर्वृताः ॥

कोटिवीर्याणि पञ्चाशदसुराणां कुलानि वै ।
 शतं कुलानि धौम्राणां निर्गच्छन्तु ममाज्ञया ॥
 कालका दौर्हता मौर्याः कालकेयास्तथासुराः ।
 युद्धाय सज्जा निर्यान्तु आज्ञया त्वरिता मम ॥
 इत्याज्ञाप्यासुरपतिः शुम्भो भैरवशासनः ।
 निर्जगाम महासैन्यसहस्रैर्वहुभिर्वृतः ॥
 आयातं चण्डिका दृष्ट्वा तत् सैन्यमतिभीषणम् ।
 व्यास्रनैः पूरयामास धरणीगगनान्तरम् ॥
 ततः सिंहो महानादमतीव कृतवान् नृप ! ।
 घण्टास्त्रनेन तादादानम्बिका चोपहृहयत् ॥
 घनुर्ज्यासिंहघण्टानां शब्दापूरितदिश्रुत्वा ।
 निनादेर्भीषणैः काली जिग्ये विस्तारितानना ॥
 तथिनादमुपश्रुत्य दैत्यसैन्येयतुर्दिशम् ।
 देवी सिंहस्तथा काली सरोपैः परिवारिताः ॥
 एतस्मिन्नन्तरे भूप ! विनाशाय सुरद्विषाम् ।
 भवायामरसिंहानामतिवीर्यबलान्विताः ॥
 अद्येशगुहविष्णूनां तथेन्द्रस्य च शक्तयः ।
 शरीरेभ्यो विनिष्क्रम्य तद्रूपैश्चण्डिकां ययुः ॥

यस्य देवस्य यद्रूपं यथा भूपणवाहनम् ।
 तद्वदेव हि तच्छक्तिरसुरान् योऽहुमाययौ ॥
 संसयुक्तविमानाग्रे साक्षसूत्रकमण्डलुः ।
 आयाता ब्रह्मणः शक्तिर्द्राघाणी साभिधीयते ॥
 माहेश्वरो हृषारूढा विशुलवरधारिणी ।
 महाहिवनया प्राप्ता चन्द्रेण्णाविभूषणा ॥
 कीमारी शक्तिहस्ता च मयूरवरयाहना ।
 योऽहुमभ्याययौ दैत्यान्म्विका गुह्यरूपिणी ॥
 तथैव वैष्णवी शक्तिर्गुरुहोपरि संस्थिता ।
 शङ्खचक्रगदाशार्ङ्गखड्गहस्ताभ्युपाययौ ॥
 'यश्च वाराहमतुलं रूपं या बिभ्रतो हरेः ।
 शक्तिः साप्याययौ तत्र वाराहो बिभ्रतो तनुम् ।
 नारसिंहो नृसिंहस्य बिभ्रतो सदृशं वपुः ।
 प्राप्ता तत्र सटाक्षेपक्षिप्तमक्षत्रसंहतिः ॥
 वज्रहस्ता तथैवैन्द्री राजराजोपरि स्थिता ।
 प्राप्ता सहस्रनयना यथा शक्रस्तथैव सा ॥
 ततः परिहृतस्ताभिरीशानो देवशक्तिभिः ।
 हृष्यन्तामसुराः शौघं समप्रीत्याहचण्डिकां ॥

ततो देवौशरीरात्तु विनिष्क्रान्तातिभीषणा ।
 चण्डिकाशक्तिरत्युग्रा शिवागतनिनादिनी ॥
 सा चाह धूम्रजटिलमौशानमपराजिता ।
 दूत त्वं गच्छ भगवन् ! पार्श्वं शुभनिशुम्भयोः ॥
 वृद्धिं शुभं निशुम्भश्च दानवादतिगर्वितौ ।
 ये चान्ये दानवास्तत्र सुहाय समुपस्थिताः ॥
 वैलोक्यमिन्द्रो लभतां देवाः सन्तु हविर्भुजः ।
 यूयं प्रयात पातालं यदि ज्ञोषितुमिच्छथ ॥
 बलाधलेपादय चैद्धवन्तो युष्मकाङ्क्षिणः ।
 तदागच्छत दृश्यन्तु मच्छिवाः पिशितेन वः ॥
 यतो नियुक्तो दौत्येन तथा देव्या शिवः स्वयम् ।
 शिवदूतीति लोकेऽस्मिंस्ततः सा ख्यातिमागता ॥
 तेऽपि श्रुत्वा घब्रो देव्याः शर्वाख्यातं महासुराः ।
 अमर्षापूर्विता जग्मुर्यतः कात्यायनी स्थिता ॥
 ततः प्रथममेवाग्रे शरशतपृष्टिद्विभिः ।
 वर्षपरुहतामर्षाम्नान्देवीममरारयः ॥
 सा च तान्प्रहितान्बाणाच्छून्धत्परग्वधान् ।
 विष्कन्द लीनयाध्यातधनुर्भुक्तेर्ग्रेद्विभुभिः ॥

तस्याग्रतस्तथा कालो गूणपातविदारितान् ।
 खट्वाङ्गमोयिताश्चारीन् कुर्वती व्यचरत्तदा ॥
 कमण्डलुजलाक्षेपहतवीर्यान् हतौजसः ।
 ब्रह्माणो चाकरोच्छ्रवून् येन येन स्म धावति ॥
 माहेश्वरी विशूलेन तथा चक्रेण वैष्णवी ।
 दैत्यान् जघान कौमारी तथा शङ्खातिकोपना ॥
 ऐन्द्री कुलिशपातेन शतशो दैत्यदानवाः ।
 पेतुर्विदारिता पृथ्वा रुधिरौघप्रवर्षिण ॥
 तुण्डप्रहारविध्वस्ता दृष्ट्वाग्रचतवक्षस ।
 वराहमूर्त्या न्यपतयक्रेण च विदारिताः ॥
 नखैर्विदारिताशान्दान् भक्षयन्ती महासुरान् ।
 नारसिंही चचाराजो नादापूर्णदिगम्बरा ॥
 चण्डादृष्टासैरसुराः शिवदूत्यभिदूषिताः ।
 पेतुः पृथिव्या पतितास्ताश्चखादाय सा तदा ॥
 इति मातृगण ऋद्ध मर्दयन्तं महासुरान् ।
 दृष्ट्वाऽभ्युपायैर्विविधैर्नृशुर्देवारिसैनिकाः ॥
 पलायनपरान् दृष्ट्वा दैत्यान् मातृगणार्दितान् ।
 योहमभ्याययो क्रुधो रत्नावीजो महासुरः ॥

रक्ताविन्दुर्यदा भूमौ पतत्यस्य शरीरतः । ॥
 समुत्पतति नेदिन्यास्तत्प्रमाणस्तदासुरः ॥
 युयुधे स गदापाणिरिन्द्रशक्त्या महासुरः ।
 ततश्चैन्द्री स्ववज्रेण रक्तबीजमताडयत् ॥
 कुलिशेनाहतस्याशु तस्य सुस्त्राव शोणितम् ।
 समुत्तस्थुस्ततो योधास्ताद्रूपास्तत्पराक्रमाः ॥
 यावन्तः पतितास्तस्य शरीराद्रक्तविन्दवः ।
 तावन्तः पुरुषा जातास्तवीर्यबलविक्रमाः ॥
 ते चापि युयुधुस्ताव पुरुषा रक्तसम्भवाः ।
 समं मातृभिरत्युग्रशस्त्रपातातिभीषणम् ॥
 पुनश्च वज्रपातेन क्षतमस्य शिरो यदा ।
 बवाह रक्तं पुरुषास्ततो जाताः सदृस्त्रयः ॥
 वैष्णवी ममरे चैनं चक्रेणाभिजघान ह ।
 गदया ताडयामास ऐन्द्री तमचुरेश्वरम् ॥
 वैष्णवीचक्रभिद्यस्य रुधिरस्त्रावसम्भवैः ।
 सदृस्त्रयो जगद्व्याप्तं तत्प्रमाणैर्गैश्चासुरैः ॥
 शक्त्या जघान कीमारी वाराही च तथासिना ।
 माहेन्द्रो त्रिशूलेन रक्तबीजं महासुरम् ॥

स चापि गदया दैत्यः सर्वो एवाहनत् पृथक् ।
 मातृः कोपसमाधिष्टो रक्तबीजो महासुरः ॥
 तस्याहतस्य बहुधा शक्तिशूलादिभिर्भुवि ।
 पपात यो वै रक्तीघस्तेनासञ्छतशोऽसुराः ॥
 तैश्चासुरास्त्वसभूतैरसुरैः सकलं जगत् ।
 व्याप्तमाभीक्ष्ण्यो देवा भयमाजगमुत्तमम् ।
 तान् विषण्णान् सुरान् दृष्ट्वा चण्डिकाप्राद्वसत्परा ।
 उवाच कालीश्चासुण्डे ! विस्तरं वदनं कुरु ॥
 मच्छस्त्रपातमभूतात् रक्तविन्दून् महासुरात् ।
 रक्तविन्दोः प्रतीच्छ त्वं वक्त्रेणानेन वेगिता ॥
 मच्चयन्ती चर रणे तदुत्पन्नामहासुरान् ।
 एयमेव क्षयं दैत्यः क्षीणरक्तो गमिष्यति ॥
 मच्च्यमाणास्त्वयाघोघां न चोत्पत्स्यन्तिचापैः ॥
 इत्युक्त्वा तां ततो देवी शूलेनाभिजघान तम् ।
 मुखेन काली जगृहे रक्तबीजस्य शोणितम् ॥
 ततोऽसावाजघानाथ गदया तत्र चण्डिकाम् ।
 न चास्या वेदनाक्षत्रे गदापातोऽल्पिकामपि ॥
 तस्याहतस्य दृष्ट्वात्त बहु सुस्नाव शोणितम् ।

यतस्ततस्तद्वक्त्रेण चामुण्डा सम्प्रतीच्छति ॥
 मुखे समुहता येऽस्या रक्तपातान्महासुराः ।
 तांश्च द्वादाथ चामुण्डा पपी तस्य च शोणितम् ॥
 देवी शूलेन वज्रेण वाणैरसिभिर्ऋट्टिभिः ।
 जघान रक्तबीजन्तं चामुण्डापीतशोणितम् ॥
 स पपात मही पृष्ठे शस्त्रसङ्घसमादृतः ।
 नीरक्तश्च महीपाल ! रक्तबीजो महासुरः ॥
 ततस्ते हर्षमतुलमवापुस्त्रिदशा नृप ! ।
 तेषां मातृगणो जातो ननर्त्ताष्टद्वन्द्वदोहतः ॥

इति मार्कण्डेयपुराणे द्वाविंशति मन्त्रधरे
 देवीमाहात्म्ये रक्तबीजवधः ।

नवम-माहात्म्यम् ।

राजोवाच ।

विचित्रमिदमाख्यातं भगवन् ! भवता मम ।
 देव्याश्रितमाहात्म्यं रक्तबीजवधायितम् ॥
 भूयश्चेच्छाम्यहं श्रोतुं रक्तबीजो निपातिते ।

चकार शुभो यत् कर्म निशुभयातिकोपनः ॥

ऋषिरुवाच ।

चकार कोपमसुलं रक्तबीजे निपातिते ।

शुभासुरो निशुभश्च हतेष्वन्येषु चाहवे ॥

हन्वमानं महासैन्यं विलोक्यामर्षमुद्वहन् ।

अभ्यधावन्निशुभोऽथ मुख्ययासुरसेनया ॥

तस्याग्रतस्तथा पृष्ठे पार्श्वयोश्च महासुराः ।

सन्दटौष्ठपुटाः क्रुद्धां हन्तुं देवीमुपाययुः ॥

आजगाम महावीर्यः शुभोऽपि स्वबलैर्वृतः ।

निहन्तुं चण्डिकांकोपात्कृत्वायुद्धन्तुमाह्वयिभिः ॥

ततो युद्धमतीवासीद्देव्या शुभनिशुभयोः ।

शरवर्षमतीवोग्रं मेघयोरिव रर्षतोः ॥

चिच्छेदास्ताच्छरांस्ताभ्यां चण्डिकाशुशरोत्करैः ।

ताडयामास चाङ्गेषु शस्त्रीघैरसुरेश्वरी ॥

निशुभो निशितं शङ्गं चर्मं चादाय सुप्रभम् ।

अताडयन्मूर्ध्नि सिंहं देव्या वाहनमुत्तमम् ॥

ताडिते वाहने देवी खुरप्रेणासिमुत्तमम् ।

निशुभस्याशु चिच्छेद चर्मं चाप्यष्टचन्द्रकम् ॥

छिन्ने चर्माणि खड्गे च शक्तिं चिक्षेप सोऽसुरः ।
 तामप्यस्य द्विधा चक्रे चक्रेषामिमुखागताम् ॥
 कोपाभातो निशुभोऽथ शूलं जग्राह दानवः ।
 आयान्तं मुट्टिपातेन देवी तच्चाप्यचूर्णयत् ॥
 आविधाय गदां सोऽपि चिक्षेप चण्डिकां प्रति ।
 सापि देव्या त्रिशूलेन भिन्ना भस्मत्वमागता ॥
 ततः परशुहस्तं तमायान्त दैत्यपुङ्गवम् ।
 आहत्य देवी बाणौघैरपातयत् भूतले ॥
 तस्मिन्निपतिते भूमौ निशुभे भीमविक्रमे ।
 भ्रातर्यतीव संक्रुद्धः प्रययौ हन्तुमन्विकाम् ॥
 स रथस्यस्तथात्युच्चैर्गृहीतपरमायुधैः ।
 भुजैरष्टाभिरतुलैर्व्याप्याशेषं बभौ नभः ॥
 तमायान्तं समान् लोक्य देवी शङ्कमवाधयत् ।
 ज्याशब्दश्चापि धनुषश्चकारातीव दुःसहम् ॥
 पूरयामास ककुभो निजघ्नघटास्त्रनेन च ।
 समस्तदैत्यसैन्यानां तेजोवधविधायिना ॥
 ततः सिंहो महानादैस्त्याजितेभ्यमहामदैः ।
 पूरयामास गगनं गान्तधोपदिशो दश ॥

ततः काली समुत्पत्य गगनं क्षामताडयत् ।
 कराभ्यां तच्चिनाटेन प्राक्स्वनाम्न तिरोहिताः ॥
 अद्भुतासमगिधं शिवदूती चकार ह ।
 तैः गर्दैरसुरान्नेसुः शुभः कोपं परं ययौ ॥
 दुरात्मं स्तिष्ठ तिष्ठेति व्याजधारास्विका यदा ।
 तदा जयेत्यभिहितं देवैराकाशसंस्थितैः ॥
 शुभेनागत्य या शक्तिर्मुक्ता ज्वालातिभीषणा ।
 आयात्सी वज्रिकूटाभा सा गिरस्ता महोल्कया ॥
 हिंङ्गनाटेन शुभस्य व्याप्तं लोकत्रयान्तरम् ।
 निर्घातनिःस्वनो घोरो जितघानवनीपते ! ॥
 शुभमुक्ताञ्छरान्देवी शुभस्तप्रहिताञ्छरान् ।
 चिच्छेदस्वथरैरुग्रैः शतगोऽथ सहस्रशः ॥
 ततः सा चण्डिका क्रुद्धा शूलेनाभिजघान तम् ।
 स तदाभिहतो भूमौ मूर्च्छितो निपपात ह ॥
 ततो निशुभः मग्नाय चेतनामात्तकार्मुकः ।
 व्याजघान शरैर्देवीं कालीं केशरिणस्तथा ॥
 पुनश्च कृत्वा बाह्वनामयुतं दनुजेश्वरः ।
 चक्रायुधेन दितिजम्भादयामास चण्डिकाम् ॥

ततो भगवतो क्रुद्धा दुर्गा दुर्गार्त्तिनाशिनो ।
 चिच्छेद तानि चक्राणि स्वशरैः सायकांश्च तान् ॥
 ततो निशुम्भो वेगेन गदामादाय चण्डिकाम् ।
 अभ्यधावत वे हन्तुं दैत्यसेनासमावृतः ॥
 तस्यापतत एवाशु गदां चिच्छेद चण्डिका ।
 खड्गेन शितधारेण स च शूलं समाददे ॥
 शूलहस्तं समायान्तं निशुम्भममरादनम् ।
 हृदि विधराध शूलेन वेगाविद्धेन चण्डिका ॥
 भिक्षस्य तस्य शूलेन हृदयान्निःसृतोऽपरः ।
 महाबलो महावीर्य्यस्तिष्ठेति पुरुषो वदन् ॥
 तस्य निष्क्रामतो देवो प्रहस्य खनवत्ततः ।
 शिरश्चिच्छेद खड्गेन ततोऽसावपतद्भुवि ॥
 ततः सिंहस्यग्रादोग्रदंष्ट्रांक्षुण्णशिरोधरान् ।
 अमुरांश्चांस्तथा काली शिवदूती तद्यापरान् ॥
 कौमारीशक्तिनिभिन्नाः केचिन्नेश्वर्महासुराः ।
 ब्रह्माणीमन्त्रपूतेन तोयेनान्ये निराकृताः ॥
 माहेश्वरोविशूलेन भिन्नाः पैतुस्तथापरैः ।
 वाराहीतुण्डघातेन केचिन्मूर्ध्नीकृता भुवि ॥

खण्डखण्डश्च चक्रेण वैष्णव्या दानवाः कृताः ।

वज्रेण चैन्द्रीहस्ताग्रविमुक्तेन तथापरे ॥

केचिद्विनेशुरसुराः केचिन्नष्टा महाहवात् ।

भक्षिताद्यापरे कालीशिवदूतीनृगाधिपैः ॥

इति मार्कण्डेयपुराणे सावर्णिंके मन्त्रे देवीमाहात्म्ये
निगुम्भपत्रः ।

दशम-माहात्म्यम् ।

ऋषिरुवाच ।

निशुभं निहतं दृष्ट्वा भ्रातरं प्राणसम्मितम् ।

हन्यमानं बलञ्चैव शुभः क्रुद्धोऽन्नवीर्यवान् ॥

बलावलेपदुष्टे ! त्वं मा दुर्गे ! गर्वमावह ।

अन्यासां वलमाश्रित्य युध्यसे यातिमानिनी ॥

देव्युवाच ।

एकैवाहं जगत्पत्रं द्वितीया का समापरा ।

पश्येता दुष्ट ! मय्येष विगन्त्यो मद्विभूतयः ॥

ततः समस्तास्ता देव्योन्नद्धाणोप्रमुखा लयम् ।
तस्या देव्यास्तनो जग्मुरेकैवासीत्तदाम्बिका ॥

देव्युवाच ।

अहं विभूत्या बहुभिरिह रूपैर्यदास्थिता ।
तत्संहृतं मयैकैव तिष्ठाम्याजौ स्थिरो भव ॥

ऋषिरुवाच ।

ततः प्रवृत्ते युद्धं देव्याः शुम्भस्य चोभयोः ।
पश्यतां सर्वदेवानामसुराणाञ्च दारुणम् ॥
शरवर्षैः गितैः शस्त्रैस्तथास्त्रैश्चैव दारुणैः ।
तयोर्बृहन्मभूद्भूयः सर्वलोकभयङ्करम् ॥
दिव्यान्यस्त्राणि शतशो सुमुचे यान्यद्याम्बिका ।
बभूवुः तानि दैत्येन्द्रस्तत्प्रतीघातकर्तृभिः ॥
सुक्तानि तेन चास्त्राणि दिव्यानि परमेश्वरी ।
बभूवुः लीलयैषोग्रहुदारोच्चारणादिभिः ॥
ततः शरशतैर्देवीमाच्छादयत सोऽसुरः ।
सापि तत्कुपिता देवी धनुश्चिच्छेद चेपुभिः ॥
क्षिप्ते धनुषि दैत्येन्द्रस्याद्या गतिमद्याददे ।
चिच्छेद देवी चक्रेण तामप्यस्य करस्तिताम् ॥

ततः खड्गमुपादाय शतचन्द्रश्च भानुमत् ।
 अभ्यधावत्तदा देवीं दैत्यानामधिपेश्वरः ॥
 तस्यापतत एवाश खड्गश्चिच्छेद चण्डिका ।
 धनुर्मुक्तैः शितैर्वाणैश्चर्म चार्ककरामलम् ॥
 हताश्वः स स तदा दैत्यश्चिदधन्वा विसारयिः ।
 जग्राह मुद्गरं घोरमम्बिकानिधनोद्यतः ॥
 चिच्छेदापततस्तस्य मुद्गरं निशितैः शरैः ।
 तथापि सोऽभ्यधावत्तां मुष्टिसुद्यम्य वेगवान् ॥
 स मुष्टिं पातयामास हृदये दैत्यपुङ्गवः ।
 देव्यास्तश्चापि सा देवी तलेनोरस्थ ताडयत् ॥
 तलप्रहाराभिहतो निपपात महीतले ।
 स दैत्यराजः सहसा पुनरेव तथोत्थितः ॥
 उत्पत्य च प्रगृह्णोच्चैर्देवीं गगनमास्थितः ।
 तत्रापि सा निराधारा युयुधे तेन चण्डिका ॥
 नियुद्धं खे तदा दैत्यश्चण्डिका च परस्परम् ।
 चक्रतुः प्रथमं सिद्धमुनिविघ्नप्रयकारकम् ॥
 नतो नियुद्धं सुचिरं कृत्वा तनाम्बिका सह ।
 उत्पात्य भ्रामयामास चिक्षेप धरणीतले ॥

स चिमो धरणीं प्राप्य सुष्टिसुदम्य वेगितः ।
 अभ्यधावत दुष्टात्मा चण्डिकानिधनेच्छया ॥
 तमायान्ततं ततो देवो सर्वदैत्यजनेश्वरम् ॥
 जगत्यां पातयामास भित्त्वा शूलेन वचसि ॥
 स गतासुः पपातोर्ध्वा देवीशूलाग्रविद्धतः ।
 चालयन् सकलां पृथ्वीं साञ्चिद्दीपां सपर्वताम् ॥
 ततः प्रसन्नमखिलं हृते तस्मिन् दुरात्मनि ।
 जगत् स्वास्थ्यमतीवाप निर्मलश्चाभवन्नभः ॥
 उत्पातमेघाः सोलका ये प्रागांसस्ते शमं ययुः ।
 सरितो मार्गवाहिन्यस्तथासंस्तत्र पातिते ॥
 ततो देवगणाः सर्वे हर्षनिर्भरमानसाः ।
 बभूवुर्निर्हते तस्मिन् गन्धर्वा नलितं जगुः ॥
 भ्रवादयंस्तथैयान्ये ननृतुयाप्सरोगणाः ॥
 ध्रुवः पुण्यास्तथा वाताः सुप्रभोऽभुद्दिवाकरः ।
 जज्वलुयाग्नयः शान्ताः शान्तदिग्जनितस्वनाः ॥

इति मार्कण्डेयपुराणे सप्तविंशे मन्त्रनरि

दशमाहात्म्ये पञ्चमः ।

सन्मोहितं देवि । समस्तामेत-
त्त्वं वै प्रसन्ना सुवि सुक्तिहेतुः ॥
विद्या समस्तास्तुव देवि ! भेदाः
स्त्रियः समस्ताः सकला जगत्सु ।
त्वयैकया पूरितमन्वयैतत्

का ते सुतिः स्तव्यपरा परोक्तिः ॥

सर्वभूता यदा देवी स्वर्गसुक्तिप्रदायिनी ।

त्वं सुता सुतये का वा भवन्तु परमोक्तयः ॥

सर्वस्य बुद्धिरूपेण जनस्य हृदि सस्थिति ! ।

स्वर्गापवर्गदे देवि नारायणि ! नमोऽस्तु ते ॥

कलाकाष्ठादिरूपेण परिणामप्रदायिनि ! ।

विश्वस्योपरतौ शक्ते नारायणि ! नमोऽस्तु ते ॥

सर्वमङ्गलमङ्गले शिवे सर्वार्थसाधिके ।

शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि ! ।

गुणान्यये गुणमये नारायणि ! नमोऽस्तु ते ॥

शरणागतदीनार्त्तपरित्वाणपरायणे !

सर्वस्यार्त्तिहरे देवि नारायणि ! नमोऽस्तु ते ॥

हंसयुक्तविमानस्थे ब्रह्माणोरूपधारिणि ! ।
 कौशाम्भःहरिके देवि नारायणि ! नमोऽस्तु ते ॥
 विशूलचन्द्राहिधरे महावृषभवाहिनि ! ।
 माहेश्वरीस्वरूपेण नारायणि । नमोऽस्तुते ॥
 मयूरकुक्कुटवते महाशक्तिधरेऽनघे ! ।
 कौमारीरूपसंस्थाने नारायणि ! नमोऽस्तु ते ॥
 शङ्खचक्रगदाशार्ङ्गगृहीतपरमायुधे ! ।
 प्रसीद वैष्णवोरूपे नारयणि ! नमोऽस्तु ते ॥
 गृहीतोयमहाचक्रे ! दंष्ट्रोद्धृतवसुन्धरे ।
 वराहरूपिणि शिवे नारायणि ! नमोऽस्तु ते ॥
 नृसिंहरूपेणोग्रेण हन्तुं दैत्यान् क्षतोद्यमे ! ।
 त्रैलोक्यव्याणसहिते नारायणि । नमोऽस्तु ते ॥
 किरीटिनि महायज्जे सहस्रनयनोज्ज्वले ! ।
 हवपाणहरे चैन्द्रि नारायणि नमोऽस्तु ते ॥
 शिवदूतीस्वरूपेण हृतदैत्यमहाबले ! ।
 घोररूपे महागवे नारायणि ! नमोऽस्तु ते ॥
 दंष्ट्राकरालवदने शिरोमालाविभूषणे ! ।
 वामुण्डे सुष्टम्भने नारायणि ! नमोऽस्तु ते ॥

लक्ष्मि लज्जे महाविद्ये शङ्गे पुष्टि स्वधे ध्रुवे ! ।
 महारात्रि महाविद्ये नारायणि ! नमोऽस्तु ते ॥
 मेघे सरस्वति वरे भूति वाभ्रवि तामसि ! ।
 नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते ॥
 सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते ! ।
 भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥
 एतत्ते वदनं सौम्यं लोचनत्रयभूषितम् ।
 पातु नः सर्वभूतेभ्यः कात्यायनि नमोऽस्तु ते ॥
 ज्वालाकरालमत्युग्रमशेषासुरसूदनम् ।
 त्रिशूलं पातु नो भीतेर्भद्रकान्ति नमोऽस्तु ते ॥
 हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत् ।
 सा घण्टा पातु नो देवि पापेभ्योऽनः सुतानिव ॥
 असुरासृग्वसा पङ्कचर्चितस्ते करोज्ज्वलः ।
 शुभाय खड्गो भवतु चण्डिके ! त्वां नता वयम् ॥
 रोगानशेषानपहंसि तुष्टा •
 रुष्टा तु कामान् सकलानभीष्टान् ।
 त्वामाश्रितानां न विपन्नराणां
 त्वामाश्रिता ह्याश्रयतां प्रयान्ति ॥

चंसयुक्तविमानस्ये ब्रह्माणीरूपधारिणि ! ।
 कौशाम्बः हरिके देवि नारायणि ! नमोऽस्तु ते ॥
 विशूलचन्द्राहिधरे महाहृषभवाहिनि ! ।
 माहेश्वरीस्वरूपेण नारायणि ! नमोऽस्तुते ॥
 मयूरकुङ्कुटवते मन्त्राशक्तिधरेऽनघे ! ।
 कौमारीरूपसंस्थाने नारायणि ! नमोऽस्तु ते ॥
 शङ्खचक्रगदाशार्ङ्गगृहीतपरमायुधे ! ।
 प्रसीद वैष्णवीरूपे नारयणि ! नमोऽस्तु ते ॥
 गृहीतोयमहाचक्रे ! दंष्ट्रोद्धृतवसुन्धरे ।
 वराहरूपिणि शिवे नारायणि ! नमोऽस्तु ते ॥
 नृसिंहरूपेणोग्रेण हन्तुं दैत्यान् सतोद्यमे ! ।
 त्रैलोक्यत्रायमहिते नारायणि ! नमोऽस्तु ते ॥
 किरीटिनि महावज्रे महस्त्रनयनोज्ज्वले ! ।
 हवपाणहरे चैन्द्रि नारायणि नमोऽस्तु ते ॥
 शिवदूतीस्वरूपेण हृतदैत्यमहाबले ! ।
 घोररूपे महाशखे नारायणि ! नमोऽस्तु ते ॥
 दंष्ट्राकरालपदने शिरोमालाविभूषणे ! ।
 धामुण्डे मुण्डमयने नारायणि ! नमोऽस्तु ते ॥

लक्ष्मि लज्जे महाविद्ये यङ्गे पुष्टि स्वधे भवे ! ।
 महारात्रि महाविद्ये नारायणि ! नमोऽस्तु ते ॥
 मेधे सरस्वति वरे भूति वाभ्रवि तामसि ! ।
 नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते ॥
 सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते ! ।
 भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥
 एतत्ते वदनं सौम्यं लोचनत्रयभूषितम् ।
 पातु नः सर्वभूतेभ्यः कात्यायनि नमोऽस्तु ते ॥
 ज्वालाकरालमत्युग्रमशेषासुरसूदनम् ।
 त्रिशूलं पातु नो भीतेर्भद्रकालि नमोऽस्तु ते ॥
 दिनस्त्रि दैत्यतेजांसि स्वनेनापूर्य या जगत् ।
 सा घण्टा पातु नो देवि पापेभ्योऽनः सुतानिव ॥
 असुरासृग्वसा पङ्कचर्षितस्ते करीळ्वलः ।
 शुभाय खड्गो भवतु चण्डिके । त्वां नता वयम् ॥
 रोगानशेषानपहंसि तुष्टा •
 रुष्टा तु कामान् सकलानभीष्टान् ।
 त्वामाश्रितानां न विपन्नराणां
 त्वामाश्रिता ह्याश्रयतां प्रयान्ति ॥

एतत् कृतं यत् कदनं त्वयाद्य
 धर्मद्विपां देवि । मद्दासुराणाम् ।
 रूपै रनेकैर्वपुधात्मसूक्तिं
 कृत्वाभ्यिके । तत् प्रकरोति कान्या ॥
 विद्यासु शान्तिषु विवेकदीपे-
 प्याद्येषु वाक्येषु च का त्वदन्या ।
 ममत्वगत्तैऽतिमहाभ्यकारे
 विभ्रामयत्येतदतीय विश्वम् ॥
 रक्षांसि यत्रोग्रविपाथ नागा-
 यत्रारयो दस्युबलानि यत्र ।
 दावानलो यत्र तथाविमध्ये
 तत्र स्थिता त्वं परिपासि विश्वम् ॥
 विश्वेश्वरी त्वं परिपासि विश्वं
 विश्वात्मिका धारयसीति विश्वम् ।
 विश्वेश्वन्द्या भवती भवन्ति
 विश्वान्यया ये त्वयि भक्तिनम्राः ॥
 देवि । प्रसीद परिपालय नोऽरिभीते-
 र्निर्लं यथासुरबधादधुनैव सद्यः ।

पापानि सर्वजगताञ्च शमं नयाशु
उत्पातपाकजनितांश्च महोपसर्गान् ॥
प्रणतानांप्रसीदस्व देवि ! विश्वार्त्तिहारिणि ॥
त्रैलोक्यवासिनामिद्ये ! लोकानां वरदा भव ॥

देव्युवाच ।

वरदाहं सुरगणा ! वरं यं मनसेच्छस्य ।
तं हृणुध्वं प्रयच्छामि जगतामुपकारकम् ॥

देवा ऊचुः ।

सर्वाधाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि ! ।
एवमेव त्वया कार्यमस्रद्वैरिविनाशनम् ॥

देव्युवाच ।

वैवस्वतेऽन्तरे प्राप्ते अष्टाविंशतिमे युगे ।
शुभो निशुम्भयैवान्यावुत्पत्स्येते महासुरौ ॥
नन्दगोपगृहे जाता यशोदागर्भसम्भवा ।
ततस्तौ नाशयिष्यामि विन्ध्याचलनिवासिनी ॥
पुनरप्यतिरौद्रेण रूपेण पृथिवीतले ।

अथतीर्थं हनिष्यामि वैप्रचित्तांस्तु दानशान् ॥
 भक्षयन्त्याद्य तानुयान् वैप्रचित्ताग्महासुरान् ।
 रक्ता दन्ता भविष्यन्ति दाहिमीकुसुमोपमाः ॥
 ततो मां देवताः स्वर्गे मर्त्यलोके च मानवाः ।
 स्तुवन्तो व्याहरिष्यन्ति सततं रक्तदन्तिकां ॥
 भूयश्च शतवर्षिष्यामनावृष्ट्यामनश्चसि ।
 मुनिभिः संस्कृता भूमौ सन्धविष्याम्ययोनिजा ॥
 ततः शतेन नेत्राणां निरीक्षिष्यामि यन्मुनीन् ।
 कीर्त्तयिष्यन्ति मनुजाः शताचीमिति मान्ततः ॥
 ततोऽहमपिलं लोकमात्मदेहममुद्भवैः ।
 भरिष्यामि सुराः शाकैरावृष्टेः प्राणधारकैः ॥
 शाकम्भरीति विख्यातिं तदा यास्याम्यहं भुवि ॥
 तत्रैव च बधिष्यामि दुर्गमाख्यं महासुरम् ।
 दुर्गादेवीति विख्यातं तन्मे नाम भविष्यति ॥
 पुनश्चाहं यदा भीमं रूपं कृत्वा हिमाचले ।
 रक्षासि चययिष्यामि मुनीनां त्राणकारणात् ॥
 तदा मां मुनयः सर्व स्तोष्यन्त्यानम्रमूर्त्तयः ॥
 भीमादेवीति विख्यातं तन्मे नाम भविष्यति ॥

यदारुणाख्यस्त्रैलोक्ये महाबाधां करिष्यति ।
 तदाहं भ्रामरं रूपं कृत्वासंख्ये यषट्पदम् ॥
 त्रैलोक्यस्य हितार्थाय बधिष्यामि महासुरम् ।
 भ्रामरीति च मां लोकास्तदास्तोष्यन्तिसर्वतः॥
 इत्य' यदा यदा बाधा दानवोत्था भविष्यति ।
 तदा तदावतीर्याहं करिष्याम्यरिसंक्षयम् ॥

इति मार्कण्डेयपुराणे शारङ्गिके मन्त्रनरै

देवीमाहात्म्ये दिव्या. स्तुतिः ।



द्वादश-माहात्म्यम् ।

देव्युवाच ।

एभिः स्तवैश्च मां नित्यं स्तोष्यते यः समाहितः
तस्याहं सकलां बाधां शमयिष्याम्यसंशयम् ॥
मधुकैटभनाशश्च महिषासुरघातनम् ।
कीर्त्तयिष्यन्ति ये तद्वदर्थं शुभनिशुभयोः ॥
अष्टम्याश्च चतुर्दश्यां नवम्याश्चैकचेतसः ।
श्रोष्यन्ति चैव ये भक्त्या मममाहात्म्यमुत्तमम् ॥
न तेषां दुष्कृतं किञ्चिदुष्कृतोत्था न चापदः ।
भविष्यति न दारिद्र्यं न चैवेष्टवियोजनम् ॥
शत्रुतो न भयं तस्य दस्युतो वा न राजतः ।
न शस्त्रानलतोषीधात् कदाचित् सम्भविष्यति ॥
तस्मान्ममैतन्माहात्म्यं पठितव्यं समाहितैः ।
श्रोतव्यञ्च सदा भक्त्या परं स्वस्वयनं हि तत् ॥
उपसर्गानशेषांस्तु महाभारतीयमुद्भवान् ।
तथा त्रिविधमुत्पातं माहात्म्यं शमयेन्मम ॥

यत्रैतत् पठ्यते सम्यङ्नित्यमायतने मम ।
 सदा न तद्विमोक्ष्यामि साविध्यंतत्र मे स्थितम् ॥
 बलिप्रदाने पूजायामग्निकार्ये महोत्सवे ।
 सर्वं ममैतच्चरितमुच्चार्यं श्राव्यमेव तत् ॥
 जानताजानता वापि बलिपूजान्तथा कृताम् ।
 प्रतीच्छिष्याम्यहं प्रीत्या बह्विहोमं तथा कृतम् ॥
 शरत्काले महापूजा क्रियते या च वार्षिकी ।
 'तस्यां ममैतन्माहात्म्यं' श्रुत्वा भक्तिसमन्वितः ॥
 सर्वाबाधाविनिर्मुक्तो धनधान्यसुतान्वितः ।
 मनुष्यो मत्प्रसादेन भविष्यति न संशयः ॥
 श्रुत्वा ममैतन्माहात्म्यं तथाचोत्पत्तयः शुभाः ।
 पराक्रमश्च युद्धेषु जायते निर्भयः पुमान् ॥
 रिपवः संचयं यान्ति कल्याणद्वीपपद्यते ।
 नन्दते च कुलं पुंसां माहात्म्यं मम शृण्वतान् ॥
 शान्तिकर्माणि सर्वत्र तथा दुःस्वप्नदर्शने ।
 ग्रहपीडासु चीयासु माहात्म्यं शृणुयात्समम् ॥
 उपसर्गाः शमं यान्ति ग्रहपीडाया दारुणाः ।
 दुःस्वप्नश्च नृभिर्दृष्टं सुस्वप्नमुपजायते ।

बालग्रहाभिभूतानां बालानां शान्तिकारकम् ।
 संघातभेदे च नृणां मैत्रीकणमुत्तमम् ॥
 दुर्वृत्तानामशेषाणां बलहानिकरं परम् ।
 रजोभूतपिशाचानां पठनादेव नाशनम् ॥
 सर्वं समैतन्माहात्म्यं मम सन्निधिकारकम् ॥
 पशुपुष्पार्घ्यधूपैश्च गन्धदीपैस्तथोत्तमैः ।
 विप्राणां भोजनैर्होमैः प्रोक्षणीयैरहर्निशम् ॥
 अन्यैश्च विविधैर्भोगैः प्रदानैर्वत्सरेण या ।
 प्रीतिर्मे क्रियते सास्मिन् सकृत् सुचरिते श्रुते ।
 श्रुते हरति पापानि तयारोग्यं प्रयच्छति ।
 रक्षां करोति भूतेभ्यो जन्मनां कीर्त्तनं मम ॥
 युद्धेषु चरितं यन्मे दुष्टदैत्यनिवर्हणम् ।
 तस्मिन् श्रुते वैरिहृतं भयं पुंसां न जायते ॥
 सुष्माभिः स्तुतयो याश्च याश्च ब्रह्मर्षिभिः कृताः ।
 ब्रह्मणा च कृतास्तास्तु प्रयच्छन्ति शुभां सतिम् ॥
 अरण्ये प्रान्तरे वापि दावाग्निपरिवारितः ।
 दस्युभिर्वा वृतः शून्ये गृहोतो वापि शत्रुभिः ॥
 सिंहव्याघ्रानुयातो वा वने वा वनहस्तिभिः ।

राज्ञा क्रुद्धेन वाञ्छतो बध्यो बन्धगतोऽपि वा ॥
 आघूर्णितो वा वातेन स्थितः पोते महार्णवे ।
 पतत्सु वापि शस्त्रेषु संग्रामे भृशदारुणे ॥
 सर्वाबाधासु घोरासु वेदनाभ्यर्दितोऽपि वा ।
 अरन्ममैतच्चरितं नरो सुच्येत सद्दृष्टात् ॥
 मम प्रभावात् सिंहाद्या दस्यवो वैरिणस्तथा ।
 दूरादेव पलायन्ते अरतचरितं मम ॥

ऋषिरुवाच ।

इत्युक्त्वा सा भगवती चण्डिका चण्डविक्रमा ।
 पश्यतामिव देवानान्तर्ध्रैवान्तरधीयत ॥
 तेऽपि देवा निरातङ्गाः स्वाधिकारान् यथा पुरा ।
 यज्ञभागभुजः सर्वे चक्रुर्विनिहतारयः ॥
 दैत्याश्च दैत्या निहतैः शुभे देवरिपौ युधि ।
 जगद्धिध्वंसिनि तस्मिन्महोपेऽतुनविक्रमे ।
 निशुभे च महावीर्ये श्रेष्ठाः पातानमायुयुः ॥
 एव' भगवती देवी सा नित्यापि पुनः पुनः ।
 सम्भूय कुरुते भूप । जगतः परिपाननम् ॥

तयैतन्मोह्यते विश्वं सैव विश्वं प्रसूयते ।
 सा याचिता च विज्ञानं तुष्टा ऋदिं प्रयच्छति ॥
 व्याप्तं तयैतत् सकलं ब्रह्माण्डं मनुजेश्वर ।
 महाकाश्या महाकाले महामारीस्वरूपया ॥
 सैव काले महामारी सैव सृष्टिर्भवत्यजा ।
 स्थितिं करोति भूताना सैव काले सनातनी ॥
 भवकाले नृणा सैव लक्ष्मीर्वृद्धिप्रदा सृष्टे ।
 सेवाभावे तथालक्ष्मीर्विनाशायोपजयते ॥
 सुता सम्पूजिता पुष्पैर्धूपगन्धादिभिस्तथा ।
 ददाति वित्तं पुत्राश्च मतिं धर्मं तथा शुभाम् ॥

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये

शुक्लजिह्मवध समाप्त ।

तयोद्दश-माहात्म्यम् ।

ऋषिरुवाच ।

एतत्ते कथितं भूप ! देवीमाहात्म्यमुत्तमम् ।
एवम्रभावा सा देवी यथेदं धार्यते जगत् ॥
विद्या तथैव कियते भगवद्विष्णुमायया ॥
तया त्वमेव वैश्वस्य तथैवान्ये विवेकिनः ।
मोह्यन्ते मोहिताथैव मोहनेष्यन्ति चापरे ॥
तामुपैहि महाराज ! शरणं परमेश्वरीम् ।
आराधिता सैव नृणां भोगस्वर्गापवर्गदा ॥

मार्कण्डेय उवाच ।

इति तस्य वचः श्रुत्वा सुरयः स नराधिपः ।
प्रणिपत्य महाभागं तमृषिं शंसितव्रतम् ॥
निर्विण्णोऽतिममत्वेन राज्यापहरणेन च ।
जगाम सद्यस्तपसे स च वैश्यो महामुने ! ॥
सुन्दर्शनार्थमम्पाया नदीपुत्तिनसंस्थितः ।
स च वैश्यस्तपस्तेपे देवीसूक्तं परं तपन् ॥

तो तस्मिन् पुलिने देव्याः कृत्वा मूर्तिं मही-
मयीम् ।

अहंणाञ्चक्रतुस्तस्याः पुष्पधूपान्नितर्पणैः ॥
निराहारौ यताहारौ तन्मनस्कौ समाहितौ ।
ददतुस्तौ बलिञ्चैव निजगात्रासृगुक्षितम् ॥
एवं समाराधयतोस्त्रिभिर्वर्षैर्यतात्मनोः ।
परितुष्टा जगद्वात्री प्रत्यक्षं प्राह चण्डिका ॥

देव्युवाच ।

यत् प्रार्थ्यते त्वया भूप । त्वया च कुलनन्दन । ।
भक्तस्तत् प्राप्यतां सर्वं परितुष्टा ददामि तत् ॥
मार्कण्डेय उवाच ।

हत्वा रिपूनस्त्वन्नितं तव तत्र भविष्यति ॥
 मृतश्च भूयः संप्राप्य जन्म देवादिवस्वतः ॥
 सावर्णिको नाम मनुर्भवान् भुवि भविष्यति ॥
 वैश्यवर्य्य ! त्वया यद्य वरोऽस्मत्तोऽभिवाञ्छितः ।
 तं प्रयच्छामि संसिद्धेय तव ज्ञानं भविष्यति ॥

मार्कण्डेय उवाच ।

इति दत्त्वा तयोर्देवी यथाभिलषितं वरम् ।
 बभूवान्तर्हिता सद्योभक्त्या ताभ्यामभिष्टुता ॥
 एवं दिव्या वरं लब्ध्वा सुरथः क्षत्रियर्षभः ।
 सूर्याब्जं समासाद्य सावर्णिर्भविता मनुः ॥

इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवी-

माहात्म्यं समाप्तम् ।



THE SACRED CHANDI

OR

**The Divine Lay of the
Great Mother,**

I bow down my head to Chandika.

The Sacred Chandi

CHAPTER I

Who is Chandika ?

Markendaya said —

I shall describe in detail the birth story of the eighth Manu, who was the son of Savarni, descended from Surja *

* This celebrated holy poem is an allegorical commentary on some of the chief teachings of the Gita. It is as sacred as the Gita itself. No great Hindu religious ceremony can be performed without reciting it *verbatim*.

The story of the struggle between the Good and the Evil—God suppressing the Evil Spirit,—has found a place in every religion of the world, it is the war of the Devas and the Dana-vas in the Vedas,—it is the battle between Ashur-majda and Dævas in Zoroaster's great religion—it is the struggle between the Buddha and Mar in Buddhism,—it is the hurling of Satan down into hell by God and his heavenly host in the holy Bible.

2. I shall also describe how this high-souled Savarni, * having descended from Surja, got the sovereignty of the 'eighth) *Mannantara* by the grace of *Mahamaya*. †

This Chandi is but another beautiful poem on the same subject,—containing an allegorical story in which the Great Mother,—the Omnipotent Spirit of God,—Prakriti and Maya of the Hindu Philosophy,—is fighting with various Danavas,—the Evil Spirits of the Universe. It contains some Adorations of God i.e. the Great Mother,—the like of which cannot be found in any other religious books.

* Literally Great Illusion,—the Maya of the Vedanta Philosophy. It is an unknowable Force of the great God. The Hindus called this Force their Great Mother and have given her innumerable names, such as, Chandi, Chandika, Sakti, Kali, Durga, Vavani &c &c.

† The Sastras say that in every *Kalpa*,—the period in which the Universe remains manifested,—there are fourteen Manus that rule over it. The period, in which one of these Manus rule, is called a *Mannantara*. At the end of a *Kalpa*, Purusha (Supreme One) becomes unmanifested again. See my *Siva and Sakti*, *Sankara &c.*

3 In the *Mannantara* called *Swarochish*, just preceding the present *Mannantara*, a king named Suratha of Chaitra dynasty, became the sole lord of the world *

4 He used to rule over his people as if they were his own children But the rulers, who were eaters of pigs, became his great enemies †

* The Rishi thus begins a story and explains some of the most abstruse scientific and philosophical truths in the form of an interesting narrative The Story begins to tell us how a king of the world by adoring *Mahamaya* became a great Manu,—a ruler of the Universe, in his next birth It will be found in the last chapter of the work The Rishi introduced two characters—one a powerful king, and other a Vaisya—merchant Both worshipped the Goddess,—the king prayed for Universal Kingship in the next birth, but the merchant prayed for True Knowledge which means Final Salvation The name of the king is *Suratha*—Enjoyer of pleasure, and that of the merchant is *Samadhi*,—Peace with God Is not this grand?

† By eaters of pigs the Rishi perhaps means the non Aryan kings

5. The most powerful king Suratha, having been engaged in war with these rulers, was defeated, though his enemies were not so powerful as he was.

6. Suratha returned to his city and henceforth his sovereignty was only over that city, but his enemies did not give him respite,—they attacked him with all their force.

11. There did he thus meditate, having his mind till then attached to the world and vanity :—

12. “Are my tracherous and wicked servants protecting the city that was always guarded and protected by my ancestors and which has been forsaken by me ?

13. “I do not know how my always-musted chief elephant, named Sura, is now faring in the service of my enemy.

14. “The servants, who were ever obedient to me and who were always gratified with much wealth presented by me, are now surely serving their new masters.

15. “My ministers were all great spend-thrifts. They will soon squander away the wealth that I amassed with great difficulty.”

16. When the king was thus sorrowfully meditating, he saw in that abode of the Rishi *Madhas*, a man of of the Vaisya caste. He then asked the Vaisya, “Sir, who are you and why

have you come here? Why do I see you in deep grief and full of anxiety?"

17 That Vaisya, thus affectionately addressed by the king, said in reply,

18 "I am a Vaisya, named Samadhi. I was born in a wealthy family, but my sons and wife, having been maddened by avarice, have driven me away

19 "When my wife and children took my wealth,—when I was forsaken by my well wishers, my relatives and friends—I left my home in sorrow and grief and came to this forest in search of wealth

20 "I do not receive any news of my wife and children, relatives and friends while I am residing in this place

21 "I do not know whether my children are well or unwell,—whether they are well conducted, or they have grown vicious" •

22 The King said —' Why is your mind full of love and anxiety for those avaricious wife and children, who have driven you away? '

23. The Vaisya said :—"What you have said regarding me is perfectly true, but what can I do?—My mind is not my own.

24. "For those, that being greatly avaricious, forsook all filial love and drove me away, for them my mind is now full of love and affection.

25. "O good king, I am fully aware of what you have said. I do not know the reason why my mind is still drawn towards these wicked people.

26. "I am sighing for them,—their thoughts often make me inattentive. My mind, by no means, grow heartless and affectionless on those unaffectionate people. What can I do?"

27. That king and the Vaisya then both went to the Rishi *Madhas*.

28. After having worshipped the Rishi in due form, they sat down before him and passed sometime in pleasing conversation.

29. The King said :—"O high-souled one, I desire to ask you something; kindly tell me what I ask. What is *that*

which, not being brought under control, makes my mind the cause of its pain and suffering? *

30 "What is the cause of my being attracted, though I am not an ignorant man,—though I may call myself wise,—to my kingdom, to lordship, to vanity like the ignorant and foolish men who are always attached to worldly wealth?

31. "This Vaisya, like myself, has been driven away from home by his avaricious wife and children and is forsaken by all his relatives, friends and servants, but he is still full of affection for them.

32 "This Vaisya and myself clearly perceive our weakness, but on account of the sense of vanity in our mind, we are both suffering much pain from it

33 "O lord those that have no clear understanding are illusioned into wrong beliefs,—but we are wise and

* The Rishi, thus starting, with a story introduces the discussion of grave philosophical and religious topics. The question put is a most important one

learned, why are we also illusioned into wrong beliefs?—Why are we also deluded! Tell me, Sir, the cause of it.”

34. The Rishi said:—“All animals have knowledge of all things,—and all things again exist in different shapes. There are some animals (such as bats etc.) that are blind at day and there are others (such as crows etc.) that are blind at night. There are some again that are blind both at day and at night, and some again that can see both at night and day. *’

35. “It is true that every man is wise,—every man has the knowledge of different things of the world,—and as you are considering yourselves as wise men, so

* Those men, who are thoroughly worldly, have the knowledge of things, but they have no knowledge of the inner life. Those again, who have got the knowledge of inner life, have no knowledge of outer life of the world. But those that are *truly* wise have secured omniscience and have knowledge of both the inner and the outer lives. They are the *disillusioned* enlightened men. They have transcended great *Maya*. For *Maya* see my *Sanskata Ukhama*.

every man in that sense is a man of knowledge. In that sense all birds and beasts also are the possessors of knowledge,—they too perceive the distinction of things.

36 *The knowledge, that is possessed by men, is also possessed by birds and beasts, and the knowledge, possessed by birds and beasts, are also possessed by men. * Notwithstanding this, look there, the birds, though themselves are hungry, are with affection and love putting the grains into the beaks of their young ones.

37 *O great man, do you not see that men, with the hope of getting help from their children at their old age, are affectionate towards them?

38 *You may think that real happiness cannot be got from one's children, yet why then are they thrown into the deep hole of Illusion and thus suffer pain? No one desires to injure oneself.

* That is—as regards eating and drinking and other worldly acts—men and lower animals have the same knowledge.

The truth is,—men are thrown into the hole of Illusion and become full of love, affection &c by the inscrutable Force, —*Mahamaya*,—of the Protector and Preserver of the world *

39 "Do not be astonished in the least when you find that men are always eager to seek their own good and fall into Illusion and suffer pains and miseries, dispensed as they are, by *Ma hamaya* Not to speak of others, He who is the Lord of this Universe is also subjected to the control of this *Mahamaya* She is the Controller of all Senses Her powers are undescrivable and unthink-able She puts Illusion into the mind of the most wise men

40 "From Her, issues forth all this Universe. When she favours one, that one obtains Final Emancipation. †

* Purusha of the Philosophy,—Vishnu and Siva of the Puranas

† According to the Hindu Philosophy, Salvation means Final Emancipation from the Bonds of Rebirths

41. "In one hand this *Mahamaya* throws men into the hole of the world, on the other, She is the Embodiment of True Knowledge; by Her grace men obtains True Knowledge, therefore She is the Everlasting Existence,—the Cause of Emancipation. By Her, man is bound to the world,—She is the great Goddess over even Brahma and others." •

42 The King said —"O Lord, who is She whom you are calling as *Mahamaya*? How was She born,—what does She perform? O the best of learned men, what are Her characteristics? Is She everlasting, eternal, or is She transient and mortal? What is Her true nature? I desire to learn all this from you" †

• Because She is the Almighty Force in the Supreme One

† This is the very question,—i.e., what is the nature of the Supreme God,—that has been asked by the great thinkers and philosophers all over the world. Rishi Markendeya, in order to make these deep philosophical topics popular and interesting, puts them in a nice story,—a

43 The Rishi said —“She is eternal,—She is manifested as Universe The countless millions of worlds are Her manifestation. She has created all the movables and immovables of the Universe. Though She has no births like us, yet men sing some sort of Her births and appearances. Hear them from me in different stories. *

44. “I repeat to you again so that you can well remember it, that *Mahamaya* is Eternal Existence,—She has no beginning nor end,—She has no birth or death,—but for the good of the world,

beautiful poem,—and that grand poem is his celebrated and highly sacred Chandi

• Sankhya Karika says —“Prakriti (*Mahamaya* and *Chandika* of the holy Chandi) is like a dancing girl, exhibiting herself to and dancing before Purusha. He contemplates Her in ease and at leisure. She desists because He has fully seen her” *

The Gita says —“Know that Purusha and Prakriti are both without beginning. Know that all modifications of matter and all its qualities spring from Prakriti. She is the source of the working of causes and effects.”

She has a sort of *Appearance*, and these, *Appearances* are called Her births •
Now hear some of them

45 The Lord Vishnu † at the end of the Dissolution of the Universe when it became all watery, lay asleep in deep Yoga on His infinite bed ‡

* Such births were those of Krishna Buddha, Jesus, Mahamed and others 'When a predominates and virtue languishes, I take births age after age to re establish the Kingdom of Righteousness,—' these were the words of Krishna, Buddha, Jesus and Mahamed. But here in this story the learned Rishi tells us some deep philosophical and scientific truths in the form of an interesting legend They were allegorically told—and they are indeed very grand

† Here Vishnu means the Supreme One,—Purusha of the Vedanta Philosophy

‡ It is a poetical way of saying a great philosophical and scientific truth The following passages quoted from my work *Soniatara Dharma* or the "Eternal Religion of the Hindus" will explain fully what the Rishi means

"We do not and cannot know what *Maya* (Rishi's Mahamaya) is, but we know Her actions. We know that it was She who has caused the birth and evolution of this Universe

46 Prajapati, the Lord of Creatures, Brahma was seated on a lotus that

This evolution,—projection from unknowable *Brahman*,—is caused step by step From Mava proceeded Great Prakriti and Purusha,—the *Saguna Ishwara* of the Sastras,—the Universal God of all humanity He was then *Avyaktama*—unmanifested—undifferentiated.

The ancient teachers define *Avyaktama* as 'The Equilibrium of Three Forces' (Satwa, Raja and Tamra)

When these three Forces remain in *Equilibrium*, there is no creation, no modification,—but as soon as this equilibrium is lost, the balance is disturbed, and one of these Forces gets stronger than the others, then change and motion begin and evolution of all this goes on and the Universe is the result

This state of things goes on cyclically When it quiets down, what becomes of the Universe? It still exists in a finer form,—the Hindu Philosophers call it *Karanbari*,—the causal State—the Sea of Causes "

The Rishi says here that the Supreme One is now in his Quiet State,—He is sleeping in the *Karanbari*—the Causal State From this state, by the disturbances of the Three Forces, creation begins The Rishi beautifully describes it in a nice story

She has a sort of *Appearance*, and these, *Appearances* are called Her births.

Now hear some of them.

45 The Lord Vishnu † at the end of the Dissolution of the Universe when it became all watery, lay asleep in deep Yoga on His infinite bed. ‡

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"We do not and cannot know what *Maya* (Rishi's Mahamaya) is, but we know Her actions. We know that it was She who has caused the birth and evolution of this Universe.

Yoga and on his eyes was seated all-regulating, all-preserving and all destroying, the ever-illuminating Goddess, known as the Sleep of Yoga or *Mahamaya*. Seeing the demons coming, Brahma, in order to awaken Vishnu and to subdue these two demons, thus prayed to Her,—the Great Mother of the world.

49. O Goddess of the Universe, Thou art *Swaha*, Thou art *Swadha*, Thou art Eternal,—Thou art of Three Powers,—*Mantra*, *Ardha Mantras*, constant and perpetual. * O Eternal One,—Thou art the Mother of all.

50. O Goddess. all this Universe has been created by Thee. Thou doest always protect and preserve it. Thou

* *Swaha*, *Swadha* &c. are the terms of *Yagmas*—Sacrifices. We have no space in this work to explain all these words.

These powers are *Satwa*, *Raja*, and *Tama*, the powers of creation, preservation and destruction.

The whole Adoration shows that it is addressed to no other but the Great Force—*Sakti*—of the Supreme One.

rose from the navel of the Supreme One. •

47. At this very time, two great demons of the name of *Madhu* and *Kaitava* † came forth from the ears of Vishnu and attempted to kill Brahma ‡

48 Brahma saw the fearful demon^s coming towards him,—he saw that Vishnu,—the Supreme Lord,—was asleep in

* Brahma is the *Creating Force* of the Supreme One,—*Raja Force* of the Philosophy

† *Madhu* (Satwa) means Ambrosia,—*Kaitava* (Tama) is poison Both of them are trying to be powerful—but unless they are subdued, *Raja* (Brahma) cannot create,—therefore it became necessary to subdue them for the purpose of creation How beautifully the author of *Chandi* puts before us this great scientific truth in this nice story !

‡ After the explanation of the Causal State of the Supreme One given by us,—when we say that this two allegorical demons of the Rishi are nothing else but the *Satwa* (the protecting) and *Tama* (destroying) forces of the Supreme God,—we think we need not add any thing more The Rishi tells us the creation theory in a funny nice story,—that is all

Yoga and on his eyes was seated all-regulating, all-preserving and all destroying, the ever illuminating Goddess, known as the Sleep of Yoga or *Mahamaya*. Seeing the demons coming, Brahma, in order to awaken Vishnu and to subdue these two demons, thus prayed to Her,—the Great Mother of the world.

49. O Goddess of the Universe, Thou art *Swaha*, Thou art *Swadha*, Thou art Eternal,—Thou art of Three Powers,—*Mantra*, *Ardha Mantras*, constant and perpetual. • O Eternal One,—Thou art the Mother of all.

50. O Goddess; all this Universe has been created by Thee. Thou doest always protect and preserve it. Thou

• *Swaha*, *Swadha* &c. are the terms of *Yagmas*—Sacrifices. We have no space in this work to explain all these words.

These powers are *Satva*, *Raja*, and *Tama*, the powers of creation, preservation and destruction.

The whole Adoration shows that it is addressed to no other but the Great Force—*Sakti*—of the Supreme One.

holdest it, and to Thee it dissolves at the Final Dissolution.

51. In the process of creation, Thou art the Creator as well as the Created. In the process of its protection and preservation, Thou art the Protector as well as the Protected. In destruction Thou art the Destroyer as well as the destroyed. Thou art every where and in every thing in this Universe. Thou art the Great Knowledge,—* Thou art the Great Illusion—Thou art the Great Intelligence—Thou art the Great Memory.

52. Thou art the Cause of all Delusion in this world—Thou art the Great Goddess—Thou art the Great Strength

53. Thou art the Possessor of the three *Gunas* (Forces of *Raja*, *Tama*, and *Satwa*),—Thou art the Nature of every thing. Thou art the fearful Night of final dissolution—thou art the Night of Death,—thou art the Night of the End.

* The very same thing has been said in the Gita. See Chapter XXVI

54 Thou art the Great Goddess —
 thou art the Goddess of Prosperity,—
 Thou art Modesty—Thou art Wisdom
 that creates Understanding,—thou art
 Strength and Gratification Thou art
 Illussion and Forgiveness and Peace

55 Thou art the Wielder of fearful
Khargṛ Sulṛ, Gada Chakra Bows,
and Arrows, Conch, Vushandṛ and
Parighṛ •

56 Thou art exceedingly beautiful
 over all beautiful things in this Universe
 Thou art the Ruler of all Gods, there-
 fore Thou art *Parama*,—greater than
 any one or any thing Thou art the
 greatest Goddess above all

57 O Every Thing existent and non
 existent in this world,—whatever mov-
 able and immovable, manifested or un-
 manifested that exists in this Universe
 is your Nature. Thou art their Source
 and Strength,—how can I praise and
 adore thee!

58 He who is the Creator, Protector

and Destroyer, even that Vishnu, the Supreme Lord, is asleep by your unknowable Power,—who then can praise and adore thee!

59. Even Vishnu, Siva and myself (Brahma) * are born of Thee,—who then can praise and adore thee!

60 Thou the Possessor of Undescribable Powers,—Thou existest in your own Great Glory. These two demons, *Madhu* and *Kaitava*, are indomitably powerful,—kindly put them into delusion †

61 I pray to Thee, that the Protector of the Universe, the Supreme One, soon be awakened and his powers are roused

* Vishnu, the Protecting Power—the *Satwa* Power,—Brahma, the Creating Power—the *Raja* Power, and Siva, the Destroying Power,—the *Tama* power

† How beautifully put! The Powers *Satwa* and *Tamas* are greatly powerful,—unless they are subdued *Raja*, the Creating Power, cannot proceed with creation. The great Rishi's story at first appears as childish and ridiculous, but is it now childish and ridiculous we ask?

so that these two demons may be soon killed ”

62 The Rishi said —Being thus accored, the Goddess *Tamasa*, • in order to rouse Vishnu and to slay *Madhu* and *Kutava*, issued forth from the eyes, face, nose, arms, heart and chest of Vishnu and became visible to Brahma

53 Being released by the Goddess, the Lord of the Universe roused himself and saw before him those two demons †

4 He also saw that the wicked, the greatly powerful *Madhu* and *Kaitava* with red eyes are rushing towards Brahma to eat him up

6 Then rising from sleep, the Lord God, with his single arms, fought with

• Illusion — Goddess of Yoga Sleep, — *Mahamaya* — *Prakriti* of Philosophy, — *Maya* of *Sankhya Sami*.

† It means that the undescrivable and unknowable Power called *Maya* of the Supreme One is roused His powers from quietude and thus *atma* and *Tama* being subdued, creation began.

these two mighty demons for five thousand years *

66 At this time the greatly powerful demons were delusioned by *Mahamaya* and in their delusion they said,—“O Vishnu, ask from us a boon”

67 The Lord said —“If you are pleased with me, then grant me this boon that you should be fit to be killed by me. What other boon shall I ask of you? In this battle I ask from you this boon”

68 The Rishi said —Thus being deluded the two demons saw all the universe full of water and thus spoke to the lotus-eyed lord

69 ‘You can kill us in a place where there is no water’

70 The Rishi said —‘Let this be done,” said the Lord, the Wielder of the club, discus and conch † And he placed

* This shows that creation was not made in a day,—the battle went on for thousands of years,—this is also now the scientific view

† The figure of Vishnu, that was adored by the general mass of the people had the club, discus and conch in his hand. The Rishi incites

else but in Him, and creation went on gradually evolving.

The Puranas beautifully explain this Evolution of the Universe by its theory of Incarnations. First there was only *water* and Vishnu appeared as a *Fish*. Then it turned into *mud* and he appeared as a *Tortoise*. Then it became *Earth* and *forest*, and he came as a *Boar*,—then he appeared as half man and half beast—*Narasimha*,—of the Puranas and *Mahisasura* of this Chandi. Modern Science is gradually coming to it.

2. In that great war, the Celestial^{*} hosts were defeated by the Asuras,—the Demons, and Purander himself was defeated by Mahisasura. This Demon then became the king of heaven. *

3. Thus defeated and routed, the Gods, headed by Brahma, † went to the place where were seated Vishnu, the Preserver and Siva, the Destroyer. ‡

4. What persecutions and tyrannies this Mahisasura was committing, they told them in detail.

* This demon is described as half man upward and half a buffalo downwards.—i. e. man in this state is three fourth brutes, only one fourth human ;—he is then but a human demon. This half man and half beast has taken possession of man and all his Godly Propensities (the so called Devas of the author) have been totally routed.

† The Creative Power of the Supreme One.

‡ No one but Vishnu, the Preserver, the *Satur*, the preserving good Power of God, can save man from the onslaught of *Tamas*—the evil propensities *Tama* (Siva is the Destroyer, —he only can destroy *Tama*,—these demons Therefore the Gods went to them.

5. "This Demon has usurped the functions of Surja (Sun), Indra (clouds), Agani (fire), Vayu (wind), Chandra (moon), Yama (Death), Varuna (water), and of the other Gods. *

6 "Having been driven out from heaven by this wicked Buffalo, these Celestials are roaming on earth like so many mortals.

7. "We have told you all about this wicked enemy of the Gods ;—we take your protection and shelter, therefore be pleased to devise means for his death."

8. On hearing the words of the Celestials, Siva and Vishnu grew angry and their faces became terrible with wrinkled brows.

9 Abundance of Effulgence issued from the bodies of Vishnu, Siva and Brahma.

10. An immense Mass of Light issued forth from the bodies of Indra and other Celestials, and these Lights conglomerated together.

† About these Gods, see my "History of the Hindu Religion" and "Siva and Sakta."

11. Then the Gods saw this Effulgent Light with great flames as if it was a great mountain.

12. That peerless Light, issuing from the bodies of the Devas, transformed into a WOMAN, extending her Effulgence through the three worlds. *

13. The Effulgence issued from Siva created her face, the Brightness of Yama made her hair and that of Vishnu her arms.

14. The Effulgence of Chandra, Varuna, Indra, and Earth created respectively her breasts, waist, calves of her legs, and thighs.

15. Brahma's Energy created her

* This is saying in an allegorical way that all the Celestial Powers were required to be united to subdue the Evil Sprits of the Earth. In the 55 Sakta of the 3rd Mandala, Rigveda, it is repeatedly said. "The Great power of the Devas are but One" It is again and again declared in the Hindu Sastras that the so called different Devas are but One,—they are but the different nomenclature of different Powers of one Supreme Brahman.

legs, that of Surja her toes, that of the Vasus her fingers and that of Kuvera her nose.

16 From the Effulgence of Dhaksha and other Prajapatis, Lords of Creations, were made her teeth,—that of Agni created her eyes.

17. The Effulgence of Sandhya created her two eye brows, that of Vayu her two ears, and her other limbs were created by the Effulgence of other Gods. *

18 The Celestials, oppressed by the wicked Mahisasura, were exceedingly delighted by seeing all their Effulgence and Energy united in one *WOMAN*. †

* The names, not in English, in these passages are those of different Gods or Nature's different Powers, such as Agni—fire,—Vayu—wind &c

† Rishi Markendeya first promulgated this *Saktivada*,—worshipping God as a Great Force or *Sakti*. But *Sakti* worship was known in India even from the time of the Vedas. See *Drakma Sakti-Sakta* in the Rig Veda.

The benign, benevolent and kind Power by which God creates and protects us has been

19. The holder of *Pinaka*, Siva took out his *Sula* weapon and bestowed it upon her ; Vishnu, creating a *Ghakra* from his discus, gave it to her.

20. Varuna gave his weapon *Pasa*.—Agni gave her his *Sakti*,—Maruta placed before her a bow with arrows and quiver.

21. The Lord of the Celestials, having drawn a thunder-bolt from his thunder and having taken the bell from the neck of his elephant, Airavata, gave them to her.

22. Yama, created a mace from his great death dealing weapon and bestowed it on her. The Lord of Waters gave her his *Pasa* weapon The Lord of creatures gave her *Akshamala* and *Kamandalu* *

23 The sun put all his rays on the

called by our ancient Rishis as Our Great Mother Is there any sweeter term in this world than *Mother*?

* Akshamala—a garland, *Kamandalu*—water pot

roots of her hair. The Lord of Death gave her a *Kharga* and a brilliant shield •

24. The Ocean adorned her with a sparkling necklace, with two everlasting cloths a very beautiful crown, a pair of earrings, bangles, nice looking half moon ornaments, *Kejuras*, and other ornaments over her arms and beautiful *Najuras* (leg ornaments), neck ornaments and jewelled rings on her fingers. Vishwakarma, the Artificer of Creation, gave her *Parusha* and various other weapons and an impenetrable armour.

25. The Ocean gave her a garland of lotuses to be worn round her head, and another for her breast.

her a necklace of serpents ornamented with many gems.

28. The other Gods also bestowed upon her many ornaments and weapons. Thus being gratified, the Goddess repeatedly laughed aloud and raised up great shouts •

29 The whole sky was pervaded with the loud and terrible shouts of the great Goddess, and it echoed and re-echoed through the Universe.

30. All the worlds were shaken by that fearful sound,—the ocean quaked,—the earth moved, and all the mountains were shaken. †

* Can there be anything more beautiful! The United Powers of all the Gods created Chandika. Men and Gods were oppressed by the Demons,—by the Evil Spirits,—She appeared to destroy them “When virtue languishes and *Sin predominates*, I take birth age and after age,” said Krishna in the Gita. Rishi Markendeya describes this in a magnificently beautiful poem.

† Readers must understand that this *Chandi* is a very beautiful poem

31. The Celestials joyously shouted "Victory to the Goddess,—the Rider of the Lion !" The Rishis also adored the Goddess in devotion and humility.

32. When the enemies of the Gods, the Danavas, saw that the whole Universe had become agitated, they with their weapons upraised and with countless armoured soldiers, prepared themselves for battle.

33 At this time, "Ah, what is this !" exclaimed *Mahisashura*. Surrounded by innumerable Demons, he rushed towards the place from which the terrible shouts were heard.

and arrows, and she stood,—her one hundred arms extended over every part of the Universe. •

36 Then the great battle began The weapons hurled by the Goddess and the *Asuras*, made the world overwhelmed. †

37. The generals of Mahisasura, named *Chikura* and *Chamara* rushed forward to attack the Goddess with many thousands of elephants, war chariots, and horse and foot-soldiers.

38 An Asura general named *Ud-yagra* came to fight attended by sixty thousands car warriors, and a general named *Mahahanu* came with one *koti* of car-warriors ‡

• This also poetically describes the Great Truth, i.e. God is everywhere and in everything

† Henceforth the poet Rishi goes on describing a terrible battle for the entertainment of his readers but even in these poetical descriptions, he now and then throws out some grand philosophical and religious truths.

‡ Rishi thus shows that Evil Spirit is not one,—there are many thousands of them, both in our heart as well as outside in the world

39. Then the Asura named *Asiloma* came attended by five *kotis* of chariots, and the Asura, *Baskala*, began to fight assisted by sixty *lacs* of car-warriors.

40 The Asura named *Paribarita* came with thousands of horses and elephants and had the support of one *koti* of chariots.

41. The Asura *Biralaksha* faught on, surrounded by five millions of chariots.

42. In that battle the other great Asuras, supported by many millions of horses, elephants and chariots, faught with the great Goddess.

43. In that battle, *Mahisasura* also was surrounded with countless elephants, horses and cars.

44. Some with *Tomara* weapons, some with *Vindipalas*, some with *Saktis*, some with *Musalas*, some with *Khargas*, some with *Kullharas* and some with other weapons attacked the Goddess.

45. Some of the Asuras hurled upon her *Sakti* weapons and some threw at her *Pasha* weapons. Some wounded her with their *Kharga* weapons.

50. Some of them sounded conchs, some *Pataha*, *Mridanga* and other musical instruments.

51. The Goddess killed hundreds of Asuras by her trident, club, *Sakti* and *Kharga* weapons. Some fainted away by hearing the fearful ringing of her bell,—some again she dragged by the *Pasha* (noose) weapon.

52. Some she cut into two by her *Kharga*, and some she crushed to atoms by her club ;—they then all fell on the ground.

53. Some vomitted blood being attacked with *Musala*,—some fell dead pierced by *Sulas*.

54. Many others, being overwhelmed by the weapons of the generals created by the great Goddess, gave up their lives on the field of battle.

55. The almighty Chandika then cut down some of the Asura's arms,—some of their necks and many others' heads. She cut down some in the middle.

56. When the thighs of the Asuras were cut down, they fell on the earth.

Their arms, eyes, and legs, one after another, were cut down,—many were cut down into two parts

57 Many Asuras, when they fell on the ground their heads being cut down, immediately rose again *

58 Some headless Asuras began to fight with the Goddess with excellent weapons, and some other danced round, playing on various musical instruments †

59 The other headless great Asuras cut down the heads of the soldiers of the Goddess with *Kharga Sakti* and *Risthi* weapons and shouted 'Wait—wait !

60 The battle field became impassable by the broken cars, dead and wounded elephants, horses and demons

61 The blood of the Asuras, elephants and horses run in that field of battle as a great river,

* Such are sinful and vicious tendencies—they rise again when they are supposed to be killed

† Is this not really beautiful?—Sin is dancing and She is fighting with Virtue?

62. As fire burns down a stack of hay, so the great Goddess destroyed the entire Asura army in a twinkling of an eye.

63. The Lion, on which the Goddess rode, had its hair raised up on its neck and it fearfully began to roar ;—that terrible sound drove away the Asura's lives from their bodies.

64. The *Pramatha* soldiers, who were created by the Goddess, fought with great heroism. When the Gods saw this, they showered upon them sweet-scented flowers

CHAPTER III.

The Death of Mahishasura.

The Rishi said —

1. Having seen those countless Demons killed, the great Asura *Chirushura* rushed upon Ambika to fight *

2 As the clouds float on the peaks of the Meru Mountains, so that Asura overwhelmed the Goddess by arrows on the field of battle

3 The Goddess cut down with ease all the weapons hurled by the Asura, and then killed his horse and charioteer

4 She cut down his bow and the high standard of his car When his bow was destroyed, she pierced him with arrows

5 The Demon, thus having been deprived of his bow, chariot, horse and charioteer, rushed towards the Goddess with only his sword and shield

* Ambika is another name of Chandi

6. He struck on the head of the Lion with his keen-bladed sword, and then struck the left arm of the Goddess with great force.

7. O king Surathia, when the sword fell on the arm of the Goddess, it was immediately broken. The Demon, then with his eyes red with anger, took up a *Sula* weapon.

8. He hurled it on her,—it looked like a brilliant sun when it flew through the space. When the Goddess saw that the *Sula* hurled by the Demon had almost reached her, she too hurled a *Sula*. It cut down the demon-weapon into thousands of pieces, and it also cut down the Asura *Chikshura*.

9. When this great general of Mahishasura was slain, the great Asura named *Chamara* came to fight on an elephant.

10. The Demon hurled upon her a greatly powerful *Sakti* weapon. The Goddess shouted out and soon destroyed that weapon and it fell on the ground.

11. When *Chamara* saw that his *Sakti* weapon was destroyed, he hurled a *Sula* in great anger which the Goddess immediately cut down by arrows

12 The Lion jumped upon the head of the Asura-elephant and began to fight hand to hand with *Chamara*

13 They then both fell from the back of the elephant and faught on the ground in great anger

14 The Lion leaped up and held the head of *Chamara* and soon crushed it by its fearful paws

15 Then came to fight, an Asura called *Udyagra* The Goddess killed him by throwing upon him trees and stones. She killed also *Karala*, another Asura, with fists

16 She became fearfully angry and killed by her club an Asura, named *Uddhyata* by *Vendipala* weapon, the Asura named *Vaskala*, by arrows, the Asuras named *Tanra* and *Andhakara* by other weapons

17 Then the highly powerful Goddess killed by her trident the Asuras,

named *Ugrashya*, *Ugrabirja* and *Mahahanu*.

18. She killed by her sword the Asura named *Birala*, and his sword, head and trunk fell on the ground. She sent by arrows the Asuras *Durdhara* and *Durmukha* to the abode of *Yama*.

19. When his generals were thus killed, the great Mahishasura assumed the shape of a buffalo and fought with the *Pramathas*, the heroes created by the Goddess, in various ways.

20. He felled some of them to the ground by attacking them with his horns,—some with his hoops,—some with his tail and some with his body.

21. He threw some of them on the ground by his irresistible force ; some by his fearful roarings ; some by walking over them and some by his tremendous blows.

22. When Mahisasura thus felled all the *Pramatha* army, and went forward to kill the Lion, the Goddess became very angry.

23. That buffalo also roared again and again, cutting up the earth by its

hoops and throwing out high hills by its horns

24 It ran in a circle, and the whole earth was overwhelmed. It lashed its tail on the ocean and threw out water and thus earth was flooded. *

25 By the terrible shaking of its horns the clouds were cut into thousands of pieces and by its exhalations the hills were uprooted and thrown to a distance.

26 Having seen Mahishasura coming towards her in a great anger the Goddess Chandika grew wrathful and went to kill him. She bound him up by a *Pasa* weapon—whereupon he lost his shape of a buffalo.

27 He then assumed the shape of a lion. No sooner had the Goddess

* The Rishis thus poetical descriptions are for the entertainment of the masses and of course it is a graphic description of a fearful battle. But on the other hand it shows the great difficulties with which Evil Spirits and Evil Propensities can be subdued. The Danavas are but different bad faculties such as anger, lust &c. Compare Milton's *Paradise Lost*.

severed its head, than appeared a man with a *Kharga*,—a sword and a shield in his arms ;—the Goddess soon cut him down with his weapons.

28. He immediately assumed the form of an elephant. It caught hold of the Goddess by its trunk, but she immediately cut it down.

29. Mahishasura then again assumed the shape of a buffalo and overwhelmed all the world.

30. Then the great Goddess, being very wrathful, repeatedly drank the best of wine ; * and her eyes grew red, and she laughed aloud again and again.

31. That greatly powerful, strong and mad Asura also hurled upon the Goddess many hills uprooting them by his horns.

terrible tone,—then her face grew very red owing to the wine she drank.

33. The Goddess said :—"O fool, so long I am engaged in drinking Ambrosia, you can go on roaring ! When I shall kill you, these Celestials will also shout."

34. The Rishi said :—Having said this, the Goddess placed a foot on his shoulder and pressing him to the ground with great force, thrust a *Sula* through his heart.

35. When the Asura was thus pressed by the feet of the Goddess, then he half came out from the mouth of the buffalo, but the Goddess soon pressed him hard *

36. Though half out, the Asura

* In this form—one of her feet on the back of the Lion and the other on the shoulder of the Asura,—she thrusting the *Sula* (spear) into his heart,—the Great Spirit of God piercing the very heart of Sin and Iniquity,—the Evil Spirits of the world,—She is worshipped all over in India, especially in Bengal, during the celebrated Durga Puja

•
began to fight in that state, but the Goddess soon beheaded him with a great sword.

37. The other Asuras were then stricken with fear, and they all fled away, and the Gods were exceedingly pleased.

38. They then all, along with the great Rishis, began to worship Her with Adorations, and the *Apsuras* sang and danced in joy.

CHAPTER IV.

The Adoration of the Gods.

1. The Rishi said —When the Goddess killed the powerful but wicked Mahisura and his army, the Celestials, at their head Indra, bowed down their heads before the Goddess and poured out their Adorations. They were all greatly delighted, and therefore their bodies looked shining and bright.

2. The Gods said —‘ We bow down our heads with great devotion to that Goddess who has given birth to this infinite Universe, who was born out of the Forces of all the Gods and whom all the Gods and great Rishis worship. Let her do us immense good.

3. “Let that great Goddess, whose incomparable Strength and Power, even the infinite Gods, Siva, Vishnu and Brahma, cannot express, protect the Uni-

verse and let Her desire to destroy our terror of the Asuras

4 "To thee,—that infinite Goddess we bow down our heads,—who is *Lakshmi*, the Goddess of Fortune in the home of the Virtuous and the Goddess of Ill luck in the home of the Sinners—who is *Buddhi* (Understanding) in the heart of pure minded men, and who is Respect of the devotees and Industry of the high-born men

5 'O Goddess thou protectest this Universe,—O Goddess, thy beauty and thy prowess are beyond our comprehension. How then can we describe thy beauty and thy Asura killing indomitable prowess! How can we express the undescribable way in which thou hast created the characteristics of the *Devas* and the *Danavas*!

6 'Thou art the Cause of the whole Universe,—thou art the combination of *Satwa*, *Raja* and *Tama* Forces—but we are full of many emotions, such as wrath &c, therefore we cannot understand thee. We are but small things,—

even Brahma, Siva, and Vishnu could not comprehend thee. Thou art the Base of the whole Universe and the Universe again is a part of thee, the Universe, being a part of thee, is liable to change, but thou art unchangable,—thou art the great original *Prakriti*. Thou hast no birth

7. “The *Swaha*, by the recitation of which in the Sacrifices, the Gods are gratified and the *Swadha* by which the dead ancestors are pleased, are but thy Appearance, , therefore the performers of the God and Ancestor-Sacrifices recite thee in the from of *Swaha* and *Swadha*.

8 “Thou art the Great Knowledge, the Cause of Salvation, therefore the Rishis, having abandoned wrath and other wicked faculties and controlled their senses and wishing to know Brahma, contemplate thee

9 “O Goddess, thou art the Only Thing to be contemplated. Thou art the Possessor of all fortune, wealth and prowess,—thou art the Best of all things.

10. Thou art the Sound itself,—there-

fore thou art described as the Base of the sweet-sounded Rig, Yaju and Sama Vedas,—thou art also the Goddess of the Vedas,—thou art the Whole,—thou stayest in agriculture to protect the world. Thou art the Destroyer of all the miseries of poverty in this world.

11. "O Goddess, thou art the Base of that Understanding by which the True Knowledge of Brahman,—the result of all the Sastras,—is comprehended. Thou art the Boat by which man can cross the fearful ocean of this world;—the ordinary boat which crosses the sea requires a mariner, but thou art All Alone,—Incomparable—Without a Second. Thou art beyond comprehension,—therefore thou art called Durga. Thou sittest as Lakshmi, in the heart of Hari, the Destroyer of Madhu and Kaitava ;—thou art also Gouri as beautiful as the Moon.

12. "O Goddess, thy golden countenance shines like the moon-beam. Even having seen such glorious face, the wicked Mahisasura full of wrath attacked thee. It is extremely wonderful no doubt,

13 "O Goddess, having seen thy fearfully wrinkled brows and moon-beam-like face, the Asura did not die,—this is also extremely astonishing, for by seeing thy angry countenance no one can live.

14 "O Goddess, thou hast appeared only for the good of the world,—therefore be gracious to us and destroy the Demons. We know that if thou getest angry, the Demons with all their hosts will be immediately killed.

15 'O Goddess to whom thou castest thy favourable eyes, they only are honoured in the country,—their wealth and fame remain unimpaired,—they only become fit for Dharma (Religion), Artha (Wealth), Kama (Wishes) and *Moksha* (the Final Emancipation), and they only become fortunate and happy surrounded by their sons and relatives.

16 'O Goddess, by thy grace, the virtuous men perform all religious deeds with care and devotion, and thus they become fit for going to heaven. Therefore thy grace and kindness are ever beautiful in all the three worlds.

17 "When men in danger pray to thee for protection,—thou immediately removest the cause of their fear And again he, who prays to thee in all times, obtains immense benefit which is bestowed by thee Thou removest poverty of all beings Except thee,—who is there whose heart is always filled with kindness for all beings ?

18 'O Goddess, if the Asuras are destroyed, the Universe will get peace and happiness Thou hast killed them ,—because thou wishest that they should not again incur sin and go to hell,—they should go to heaven having fallen dead in battle

19 'They would have been reduced to ashes by thy single glance,—but thou hast killed them with weapons thyself fighting, so that they might reach heaven fallen dead in battle What greater magnanimity there could be which thou hast shown towards an enemy ?

20 'O Goddess, they have not been immediately struck blind by the effulgence of thy *Kharga* and *Sula*, because

they were blessed by seeing your extraordinary beauty, which is like a piece of the moon.

21. "O Manifested One, thy nature,—thy Asura-destroying prowess,—thy matchless beauty,—these are incomprehensible to us. The great kindness that thou hast shown towards thy enemies is also incomprehensible to us. It really creates astonishment when kindness was shown to those who do not deserve kindness.

22. "O Goddess, thy power cannot be compared with that of any other. Thy fear-producing, heart-bewitching beauty also cannot be compared with any thing in this world. O Boon-bestowing Goddess, cruelty in war and at the same extreme kindness can possibly exist side by side only in thee. There is no such example in the whole Universe. *

23. "Thou hast saved and protected

* Is this not a living portraiture of God ?
On one hand Brahman is the sweet Mother,

the Universe by destroying its energies, the Asuras ;—at the sametime those enemies have gone to heaven by falling at thy hand in this battle. *

24. "Our fear of the Asuras has also been removed,—we bow down our heads to thee.

25. "O Goddess,—protect us by thy *Sula* weapon. O Ambika, protect us by thy *Khurga* and by the *sounds* of thy bell and bow-strings. †

26. "O Chandika, move your *Sula* all around and thus protect us in the north, south, east and west.

full of affection and kindness towards,—why man—the smallest of insects and the tiniest of plants,—on the other hand, Brahman is the stern Judge meting out severest punishments.

† The author here very beautifully explains the Hindu theory that even the greatest sinners are saved by God. See Gita.

* The Rishi evidently means by *Sula*, *Khurga* and *sounds* of bell and bow-string the three great Forces of Prakriti or Mahamaya—i.e. Satwa, Raja and Tama.

33 The Gods said — O Goddess, when thou hast destroyed our enemy Mahisasura, thou hast done every thing for the good of the world,—there is nothing further left to be done.

34 'O Great Goddess, if thou desirest to grant us a boon, grant us this boon that whenever we shall remember thee—whenever we shall pray to thee,—having fallen into dangers,—then thou wilt appear and save us from our great danger

35 O Lady of beautiful countenance we ask from thee another boon The man who will please thee by reciting this Adoration, let him be prosperous and happy in the world with his wife and children '

issued forth from the bodies of all the Gods for the good of the Universe.

38. Now I shall describe to you in detail how the Goddess, the Great Benefactress of the Gods, issued forth from the body of *Gouri* * in order to protect the three worlds, and to kill Dhumralochana and other wicked Asuras, named Sambhu and Nishambhu.

- * See next chapter.

CHAPTER V.

Sambhu and Nishambhu.

1. The Rishi said :—In the days of yore, two Asuras, named Sambhu and Nishambhu, being greatly proud and possessing matchless prowess, obtained the sovereignty of Indra in heaven and stole the share of the Sacrifices which were intended for Gods. They also usurped the powers and rights of Surja, Chandra, Kuvera, Yama and Varuna. I. *

2. Then Sumbhu and Nihumbhu began to perform the functions of the wind and fire

3 The Gods having been thus defeated and routed were dispossessed of their Kingdom of heaven

4 They then thus having been driven from heaven and deprived of their kingdom, remembered the great Goddess and thus reflected --

5 'In the ancient time the Goddess granted us the boon that whenever we should remember her she would immediately appear and save and protect us from all dangers. Therefore at our this danger and misery we should now pray to her for her help

6 Having settled this in their mind, the Gods repaired to the king of moun- They destroyed Virtue and Righteousness in the world—they usurped the functions of the Celestials who are, always engaged in doing good to the world and its creatures. But when they are routed by the Evil Spirits God in his great kindness towards man always destroys them and re-establishes the Kingdom of Righteousness. See my 'Three Divine Masters.'

tains the Himalayas and thus adored the great Goddess,—Mahamaya.

7 The Gods said —“We bow down our heads to the Goddess who is Manifested, who is the greatest Goddess, who is always Beneficial We again and again bow down our heads to thee,—thou art the Primal Prakriti,—and thou art the Protectress of the world

8 “Thou art fearful to behold,—thou art Eternal,—thou art the Beautiful,—thou art the Nurse of the Universe,—we repeatedly bow down our heads to thee! Thou art the Moon-beam,—thou art the Light, thou art the Great Bliss,—we always bow down our heads to thee!

9 “Thou art the great Benefactress, thou art the Giver of wealth and success, we bow down our heads to thee! Thou art the Bestower of Misfortune and at the same time thou art the great Goddess of Fortune,—thou art the Almighty,—we repeatedly bow down our heads to thee!

10 “Thou art beyond comprehension,—thou art the Savior of people in distress,—thou art the Mother of all,—

15 Thou art the Goddess who lives in every creature as Sleep, O Goddess, five times we bow down our heads to thee !

16 'Thou art the Goddess who lives in all creatures as Hunger, O Goddess, five times we bow down our head to thee !

17 Thou art the Goddess who lives as Shadow in every creature, O Goddess, five times we bow down our heads to thee !

18 Thou art the Goddess who lives in every creature as Strength, O Goddess, five times we bow down our heads to thee !

19 "Thou art the Goddess who lives in every creature as Thirst, O Goddess, five times we bow down our heads to thee !

20 'Thou art the Goddess who lives in every creature as Forgiveness, O Goddess, five times we bow down our heads to thee !

21 'Thou art the Goddess who lives in every creature as Race, O Goddess, five times we bow down our heads to thee !

five times we bow down our heads to thee !

29. Thou art the Goddess that lives in all creatures as Kindness, O Goddess, five times we bow down our heads to thee !

30. Thou art the Goddess that lives in all creatures as Contentment, O Goddess, we bow down our heads to thee !

31. "Thou art the Goddess who lives in all creatures as Mother, O Goddess, five times we bow down our heads to thee !

32. "Thou art the Goddess who lives in all creatures as Error, O Goddess, five times we bow down our heads to thee !

33. "Thou art the Goddess who is the Ruler of the senses and the Governor of elements, who pervades all creatures, O Goddess, five times we bow down our heads to thee !

34. "Thou art the Goddess who lives as creatures all through this Universe,

22. "Thou art the Goddess who lives in every creature as Modesty, O Goddess, five times we bow down our heads to thee!

23. "Thou art the Goddess that lives in every creature as Peace, O Goddess five times we bow down our heads to thee!

24. "Thou art the Goddess who lives in every creature as Respect and Veneration, O Goddess, five times we bow down our heads to thee!

25. "Thou art the Goddess who lives in every creature as Beauty, O Goddess, five times we bow down our heads to thee!

26. Thou art the Goddess who lives in all creatures as Fortune, O Goddess, five times we bow down our heads to thee!

27. "Thou art the Goddess who lives in all creatures as Mental Faculties, O Goddess, five times we bow down our heads to thee!

28. Thou art the Goddess that lives in all creatures as Memory, O Goddess,

was proceeding to bathe in the water of the Ganges. *

36. She of the beautiful brows asked the assembled Gods, "Whose adorations are you reciting?" And on her asking this question, a Goddess came out of her own body,—as if something came out of a sheath. This Goddess then addressed her thus, "These Gods have been defeated in battle by Sambhu and Nishambhu,—they are reciting my adorations."

37. As Goddess Ambika came out of the body sheath of Parvati, she was celebrated in all the worlds by the name of *Kausiki* †

38. When this Goddess came out of her body, Parvati looked *black* and

* Parvati is the daughter of the Himalayas and became the wife of Siva. The story of her death at Dhakshma Yogma, her rebirth and her marriage with Siva is known to every Hindu. Our foreign readers are referred to my work, 'Siva and Sakti.'

† *Kosha* means a sheath

O Goddess, five times we bow down our heads to thee ! *

35. "Thou art the Goddess who was adored by the Gods at the time of the death of Mahisasura,—thou art the Goddess who is even now daily worshipped by the Ruler of heaven,—thou art the Goddess to whom we are now offering our humble salutation, oppressed as we are by the Demons. Thou art the Goddess, who, as soon as remembered, destroys all our dangers. O Goddess, do good to us and destroy all our dangers "

36. The Rishi said —O Suratha, the son of a king,—when the Gods were thus praying,—the Goddess Parvati

* This is almost word per word what is said in the Gita, chap XVI. Compare :—

"I am the Self in the body of all beings, I am the beginning, the middle and the end of every thing."

"I am the right of the mighty, I am victory, I am industry, I am the goodness of the good "

was proceeding to bathe in the water of the Ganges *

36 She of the beautiful brows asked the assembled Gods, "Whose adorations are you reciting?" And on her asking this question, a Goddess came out of her own body,—as if something came out of a sheath This Goddess then addressed her thus, 'These Gods have been defeated in battle by Sambhu and Nishambhu—they are reciting my adorations '

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† *Kesha* means a sheath

lived on the Himalayas and was known as Kalka (the black)

39 That Goddess Kausiki who was exceedingly beautiful roamed about the place and she was seen by Chanda and Munda,—the servants of Sambhu and Nishambhu

40 They thus spoke to Sambhu, “O Great King, there is an exceedingly beautiful girl on the Himalayas,—her incomparable beauty has spread a lustre over it. Perhaps such beauty has never been seen before by any body. O King of Asuras,—learn who is this lady and knowing this take her

41 O King of the Danavas, she is a gem amongst women. By her effulgence all the world is lighted. If you so please, see her

42 O Lord, all the treasures consisting of horses and elephants and gems called Mahapadma have now been gathered in your house and they are shedding lustre into your palaces

43 You have secured from Indra the best of all elephants, the horse

Uchaisrava and the tree Parijat. The wonderful chariot drawn by swans now decorate the yard of your palace. You have got the gem Mahapadma from the Lord of Health, Kuvera. The ocean has presented you the garlands of lotus which never fade.

44. The umbrella of Varuna ornaments your house. It produces gold continuously;—mark, the chariot of the Lord of creatures is now in your palace. You have the power of Yama which is called *Utkrantida*. The Pasa weapon of Varuna and all the treasures are now shedding lustre being in the hand of your brother Nishambhu. Agni has given you the clothes that are never burnt.

45. O king of the Daityas, why are you not taking this gem of a woman who appears to me very auspicious?"

46. The Rishi said :—On hearing the words of Chanda and Munda the Asura Sambhu sent to the Goddess a great Asura, named Sugriva.

47. He told him, "You will tell the

lady according to what I say to you
Act in the way by which she will come
to me with great friendship "

48 He (Sugriva) went to the place
where disported the Goddess in her
great glory and spoke to her in sweet
and mild tone,

49 The messenger said —"O Lady,
the king of the Daityas Sambhu has
acquired the sovereignty of the three
worlds I have been sent by him to you
as his messenger

50 He whose commands the Gods
never dare to disobey, he who has com-
pletely defeated his enemies the Gods,
that king Sambhu, has sent words to
you,—listen to what he has said

51. "I protect and rule over the three
worlds—the Gods obey my commands
I enjoy separately the portions of the
Sacrifices that are due to the Gods I
possess all the best gems that are to be
found in the heaven in the earth and
in the nether world That best of ele-
phants *Airavata* is now in my possession
The horse *Uchaisrava* which issued

from the churning of the ocean * and which was so long ridden by the King of Gods, has been given by them to me.

52. O beautiful lady,—what more shall I say? The best gems and jewels and treasures possessed by the *Devas*, *Gandharvas* and *Nagas* † have now all come into my possession.

53 O Lady,—in this world we are the only persons who can enjoy wealth and treasure, gems and jewels You are a gem amongst women,—come to our protection

54. O Lady of brilliant eyes, as you are a gem amongst women, be mine or come under the protection of my mighty brother Nishambhu

* This refers to the celebrated story of the Puranas, the *Samudra Manthana*,—the churning of the ocean It is an allegorical story. It is said that the *Devas*, by churning the ocean of milk, secured some of the best things of the world But when the *Danavas* churned it,—the result was the creation of fearful poison. We have no space in this work to explain more elaborately this beautiful allegory.

† The different classes of celestial beings.

55 When you will be ours, you will then be the mistress of immense wealth Put faith on my words, and take one of us as your husband •

56 The Rishi said —When the messenger spoke these words the Great Mother, that great Benefactress, the Saviour from danger, the Goddess of Mighty Powers smiled and thus replied to the messenger

57 The Goddess said — You say that Sambhu and Nishambhu are the sovereigns over all the words—it is all true—you have not said anything which is not true

58 I once took a vow as regard^d my marriage owing to my little intelligence Now listen to my vow

59 He who will be able to destroy my pride by defeating me in battle—he who will be as powerful as myself—shall be my husband and no one else †

* S n Tempting Virtue to wed her with all the treasures of the world It is very beautifully described by the poet R shi.

† Virtue is never defeated by Sin Shē

60 Let the great Asura Sambhu and Nishambhu come here, and conquering me, let them marry me soon

61. The Messenger said —O Lady, do not be so proud Do not speak such words before me. In this Universe is there any one who can stand before Sambhu and Nishambhu ?

62 Not to speak of Sambhu and Nishambhu, the Gods unitedly cannot stand even before the Daityas in battle You are a woman,—how can you alone fight with them !

63 Before whom Indra and other Gods could not stand in battle,—how can you, being a woman, challenge them.

64 Listen to my advice,—go to Sambhu and Nishambhu You would not like to go dragged by the hair, thus losing your dignity

65 The Goddess said —“Sambhu

weds only the virtuous and that too when man overcomes her and possesses her with great devotion. The Rishi says this in the above passage

is strong and Nishambhu is very powerful,—it is all true, but what can I do? I thoughtlessly took the vow long ago.

66. "You go back and tell the king of Asuras what I have said. What he will think right he will do"

CHAPTER V

The death of Dhumralochana.

1 The Rishi said —Having heard the words of the Goddess, the messenger became very angry and spoke everything to the king of the Daityas

2 On hearing the words of the messenger, the Asura Emperor grew very wrath and thus spoke to the chief of Asuras named Dhumralochana, *

3 "Dhumralochana, go at once attended by your army. Bring that wicked woman by force, dragging her by the hair

4 If any one come there to protect her, even though they are *Devas*, *Yakshas* *Gandharvas* or others, kill them without mercy."

5 The Rishi said —It is *Dana* a

* This word literally means "darkness" Could there be a better description of vice

Dhumralochana, having received his order, hastened with sixty thousands soldiers.

6. On seeing the Goddess disporting on the Himalayas, he said to her in proud words, "Go at once to Sambhu and Nishambhu

7. If you do not go willingly to my master, I shall take you dragging you by the hair."

8. The Goddess said :—" You have been sent by the king of Asuras, supported by a powerful army,—if you take me by force, what can I do !"

9. The Rishi said —When Dhumralochana was told these words by the Goddess, he rushed upon her, but the Goddess Ambika raised a great shout and the Asura was reduced to ashes.

10. Then the Asura soldiers became very angry and overwhelmed the Goddess by hurling sharp arrows and *Saktis* and *Kuthara* weapons.

11. At this time the Lion of the Goddess having raised up its hair, roared fearfully and fell upon the Asuras.

12 It killed some by striking with its paws, some by biting and some by crushing them with its lips

13. It disembowled some by its sharp nails and some it beheaded by striking their heads with its strong claws

14. The Lion separated the heads and arms of many and began to drink blood from their bellies

15 Thus within a very short time the infuriated Lion killed all the soldiers of Sambhu

16 On hearing that the Goddess and her Lion have killed Dhumralochana and all his soldiers, the king of the *Daiyas* grew exceedingly wrath His lips began to shake in great anger He thus commanded the two great Asuras, —named Chanda and Munda,

17. 'O Chanda, O Munda, * go to the Himalayas, surrounded by many

* Chanda means "terrific", Manda is "fearful"
They are two representative Evil Spirits.

CHAPTER VI.

The Death of Chanda and Munda.

1 On receiving the command, Chanda and Munda, attended by four sorts of armies * and raising up their arms, hastened to the Himalaya mountains. They saw on the golden peaks of the mountain the Goddess riding on her Lion and smiling.

2 They then held up their bows and drew their swords and approaching near her, attempted to capture her.

3 The Goddess Ambica became exceedingly angry towards her enemies. By her anger, her face became black.

4 Her forehead became wrinkled and from it issued forth *Kali*, of terrible countenance, holding *Kharga* and *Posha* weapons. †

* Cavalry, infantry, elephants and cars.

† Chanda and Munda both signifies *fearfulness*. God becoming *Fearfulness* destroys horrors.

5. She held in her hand an iron club and she wore round her neck a garland of human heads. She had round her waist a tiger-skin,—she was very thin and therefore looked very fearful.

6 Her mouth was wide and her tongue fearfully protruded,—her eyes were red and sunk deep into their sockets,—her terrible roars filled the Universe. *

and fearfulness of vice and sin in this world. *Similar* alone can destroy the *Similar* is a scientific truth. We daily see before our eyes the very beautiful smiling, and cheerful Nature turning into a veritable Demoness in a moment, and destroying and annihilating as if without the least compassion. Hundreds of men are destroyed in a twinkling of an eye by an earthquake, a cyclone, a flood. Sin and Vice are *Fearful*—God can destroy them only becoming *Fearful*. The poet Rishi tells us this by saying that *Kali*—the Terrible—issued forth from the forehead of the Goddess in order to destroy the *Danavas*—the Evil Spirits.

* This Goddess *Kali* in this very form are worshipped all over India. It is nothing but the poetical description of Nature in her fearful aspect,—in her destructive mood,—as for

7. She then caught hold by her one hand the Danava soldiers with their bells and weapons and threw them into her capacious mouth.

8. She then threw into her mouth chariots with their charioteers and horses and began to chew them with her fearful teeth.

9. She caught hold of some by their hair, and some by their shoulders, some she pressed by her feet, some she crushed by pressing them by her breasts.

10. She began to catch into her mouth the weapons hurled by the Asuras and angrily crushed them into pieces by her teeth.

11. Thus she destroyed the powerfully built Asuras ;—some she devoured and the others she drove away. Some

example in a fearful cyclone. This grand and philosophical creation can by no means be called idolatry. To realise poetry is sublimity, —and to realise Nature is religion. Kali in stone and clay is but the material creation of an immaterial IDEA.

she slew by her iron club and some by her terrible teeth. When Chanda saw that his soldiers were being destroyed by the Goddess, he rushed upon the terrible *Kali*.

12 He overwhelmed the Goddess of terrible eyes with thousands of fearful arrows, and Munda too hurled upon her discus after discus.

13 The discuses, falling into the mouth of the Goddess, looked like so many rays of the sun behind a black mass of clouds.

14 The fearfully roaring Goddess *Kali* in great anger laughed aloud, when her terrible teeth protruded out and made her face bright.

15 The Goddess then cried out *Hom* * and caught hold of Chandra by his hair. She then cut off his head by her sword.

16 On seeing Chandra fall — Munda rushed upon the Goddess. She felled him to the ground by cutting off his head also in great anger.

* A sort of war cry

17 When the great army of the Danavas saw that the mighty Chanda and Munda were slain, they fled away in fear

18 Kali then took up in her hand the heads of Chanda and Munda and laughed terribly aloud She then thus addressed Chandika *

19 'I present thee in this Sacrifice of battle the heads of the great brutes Chanda and Munda Thou thyself now kill Sambhu and Nishambhu "

20 The Rishi said —On seeing that the Goddess Kali was bringing to her the heads of the great Asuras Chanda Munda, the beneficial Goddess Chandika said these sweet words to Kali

21 'O Goddess, because you have brought to me the heads of Chanda and Munda, therefore you will be celebrated in the world in the name of *Chamunda* "

* From *Chandika* the Beautiful—this *Kali* the Terrible issued forth in order to destroy the Demons Is this not really the case in Nature ?

she slew by her iron club and some by her terrible teeth. When Chanda saw that his soldiers were being destroyed by the Goddess, he rushed upon the terrible *Kali*.

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CHAPTER VII.

The Death of Raktablja.

1. When Chanda and Munda were slain and many thousands of Danavas were destroyed, the King of the Asuras, Sambhu, in great anger ordered that all the Asura soldiers should immediately be ready to march to battle.

2. He commanded, "Let the Daitya soldiers called *Sarasiti* attended by many thousand Asuras at once march to battle, upraising their arms. Let fifty Asuras, named *Kolibirja*, one hundred Asuras named *Dhaumya* let the Asuras named *Kalak*, *Douhrit*, *Mourja* and *Kalakaya*, all at once start for battle."

3. Having issued this order, the mighty Asura chief Sambhu issued forth surrounded by thousands of soldiers.

4. When Chandika saw that the terrible Danavas were approaching, she

filled the sky, atmosphere and the world with the sound of her bow string

5 O King, her Lion roared fearfully,—the Goddess Ambika made its roaring louder by the ringing of her bell

6 The whole Universe was filled with the sound of the bow string, roaring of the Lion and the wringing of the bell, and with it the Goddess of wide mouth Kali shouted fearfully

7 On hearing her shouting, the Daityas in great anger surrounded the Lion the Goddess Chamunda, and Goddess Chandika

8 O King in order to help Chandika in the destruction of the Asuras and thus to do good to the Gods the Forces of Brahma Siva Vishnu, Kartikaya and Indra issued forth from them and they all in their different forms appeared before the Goddess *

9 They came to fight with the Asuras—each wielding her respective

* The readers will find that these *Powers* or *Forces* of different Gods all came in female forms *Sakti*—force—is feminine in Sanskrit

CHAPTER VII

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3 Having issued this order, the mighty Asura chief Sambhu issued forth surrounded by thousands of soldiers.

4. When Chandika saw that the terrible Danavas were approaching, she

14 Then came the Force of Vishnu in the form of a Boar in which incomparable form he appeared in the Sacrifice in the days of yore.

15 Then came *Narasimha*, (the Force of Narasimha * in its original half man and half-lion form The hair of the lion's shoulder were so upraised that they touched the starry heaven

16 Then came *Indri*, (the Force of Indra) riding on the king of elephants and wielding the thunder-bolt Like Indra, she had one thousand eyes

17 Thus surrounded by the Forces of the Gods, Siva thus spoke to Chandika, "Slay the Asuras soon It will give me great pleasure"

18 On this issued forth from the body of the Goddess her terrible angry Force and hundreds of *Sivas* and they shouted aloud

19 She then thus spoke to Siva who had conquered all and who had

* It is narrated in the Puranas that Vishnu appeared in this Form and killed a vicious man in order to save his great devotee *Prothad*

especial weapon and wearing her own ornaments and riding upon his respective conveyance.

10. She who came in front of others on a chariot drawn by swans with a string of beads round her neck and a bowl of water (*Kamandalu*) in her hand is called *Brahmani* (the Force of Brahma)

11 Then came *Maheshwari* (the Force of Siva) riding on a bull,—and holding a trident in her hand ; she wore in her arms bangles of fearful snakes and she had the half-moon on her forehead

12 Then came to fight with the Dasyas *Kaumari* riding on a peacock and wielding a *Sula* weapon. •

13 Then appeared *Baisnavi*, (the Force of Vishnu) riding on the king of bird *Garuda* ,—she held in her different hands conch, discs, club, bow and sword

14 Then came the Force of Vishnu in the form of a Boar in which incomparable form he appeared in the Sacrifice in the days of yore

15 Then came *Narasimha*, (the Force of Narasimha * in its original half man and half lion form The hair of the lion's shoulder were so upraised that they touched the starry heaven

16 Then came *Andri*, (the Force of Indra) riding on the king of elephants and wielding the thunder bolt Like Indra, she had one thousand eyes

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11 Then came *Maheshwari* (the Force of Siva) riding on a bull,—and holding a trident in her hand, she wore in her arms bangles of fearful snakes and she had the half moon on her forehead

12 Then came to fight with the Duty a *Kumari* riding on a peacock and wielding a *Sula* weapon •

13 Then appeared *Lakshmi* (the Force of Vishnu) riding on the king of bird *Garna* — she held in her different hands conch discs club bow and sword

went to the place where the Goddess was.

25. The enemies of the Gods, Asuras first began to hurl upon the Goddess arrows and other weapons in great anger.

26. The Goddess easily cut down the arrows and other weapons hurled by the Asuras with an excellent arrow.

27. Kali pursued the enemies by her *Sula* ;—some she crushed by her terrible iron club,—and she strode in front of the *Asuras*.

28. *Brahmani* rushed upon the enemies wherever they ran and threw upon them water from her *Kamandalu* and thus destroyed their power, strength and energy.

29. *Maheshwari* by her trident, *Vaishnavi* by her discus, and very wrathful *Kumari* by her *Sakti* weapon attacked the Asuras.

30. *Aindri* with her thunder-bolt pierced many Danavas,—they vomited blood and fell on the ground.

31. The Boar, the Force of Vishnu, attacked some Asuras with its proboscis,

some it pierced by its teeth, some it cut down with the discus, and thus many *Asuras* fell on the ground

32 *Narasimha* tore some with her nails and some she devoured She moved about the battle field and it was filled with her loud shouts

33 The Goddess *Sivaduti* laughed fearfully aloud and felled many *Asuras* on the ground She devoured many others.

34 When the angry *Mothers* • thus overwhelmed the enemies by various means, the *Asura* soldiers began to fly in all directions

35 On seeing the soldiers routed by the *Mothers*, the great *Asura Raktabiya* came to fight in great anger.

36 When drops of blood from the body of *Raktabiya* † fell on the ground,—from each drop of his blood rose up from the earth an *Asura* of equal strength and power

• • These different *Forces* of the Gods are called *Mothers*

† *Raktabiya* means, seed of blood

37. That great Asura, Raktabiya, fought with his club The Goddess attacked him with her thunder-bolt ; wounded by it, blood issued forth from his body and from each drop of his blood was 'created a Raktabiya of his equal power and strength As many drops of his blood fell on the ground, so many heroes of his strength and power were created *

38 These heroes, created from the blood of Raktabiya, fought with the *Mothers* with various fearful weapons

39 When *Aindri* again wounded his head with her thunder bolt, blood flowed in streams, and from that blood thousands of mighty Asuras were born

40 When *Vatsnavi* wounded him

* We think SIN cannot be more beautifully described than this. If sins and vices once take possession of human heart,—it is very difficult,—nay almost impossible, to eradicate them from the heart. One vice is removed and its place is at once occupied by another—nay by hundreds of others. Is not SIN a *Raktabiya*? See my "Siva and Sakta "

with her discus, *Aindri* attacked him with her mace

41 When he was wounded by the discus of *Vaisnavi* and blood flowed from his body, thousands and thousands of great Asuras were created and they filled the whole world

42 *Kaumari* by her *Sakti*, *Barahi* by her sword, and *Maheshwari* by her trident wounded that great Asura Rakta bija.

43 Then the great Asura Raktabiya in great anger attacked the *Mothers* by his club, and he too was wounded by the weapons of the *Mothers* and his blood fell on the ground and from it were created hundreds of Asuras

44. The Asuras, created from his blood, filled the whole world and the Gods grew very much afraid,

45. On seeing the Gods melancholy Chandika hastened to finish the battle She said to Kali, 'O Chamunda, open wide your mouth

46 "Drink up soon the blood issued forth from the body of this Asura as I

shall wound him, and devour also the great Demons that will be created from his blood.

47. "Move about the field of battle and devour the great Asuras created from the blood of the Demon and if you thus go on, the Daitya will soon die, his blood being all drunk up. If you devour them in this way,—the other Asuras will lose all their enthusiasm for battle."

48. Thus saying, the Goddess pierced Raktabija with his *Sula*,—his blood was at once licked up by Kali.

49. Raktabija began to strike Chandika with his club, but she felt no pain whatsoever.

50. Much blood flowed from the wounds of the Asura,—but Chamunda drank it up as soon as it gushed out.

51. She devoured also the great Asuras that were created within her terrible mouth. She also drank the blood of Raktabija.

52. When the Goddess Chamunda thus drank up the blood of Raktabija,

the Goddess killed him by *Sula*, *Vajra*,
Vana, and *Rishti* weapons

53 O King, the great Asura Rakta-
bija, thus wounded by weapons and his
blood being drunk up, fell on the
ground •

54 O King, on the death of Rakta-
bija, the Gods were highly delighted,—
the *Mothers* born from them began to
dance being intoxicated by drinking
the blood of the Demons †

CHAPTER VIII.

The death of Nishambhu.

1. The King said, "O high-souled one, You have narrated to me the wonderful stories of the death of Raktabija and the mighty power of the Goddess.

2. I desire to hear what the greatly wrathful Sambhu and Nishambhu did on the death of Raktabija."

3. The Rishi said:—On seeing the death of many of his soldiers and that of Raktabija, Sambhu and Nishambhu, grew exceedingly angry. Seeing the great army destroyed, they grew very angry and Nishambhu rushed to the battle attended by many thousands of Asura soldiers.

4. In front, on both sides, on the back of the Āsura King went many great Asuras and bit their lips in great anger and approached the Goddess. The greatly powerful Nishambhu, surrounded by his great army, fought with the

the Goddess killed him by *Sula*, *Vajra*, *Vana*, and *Rishti* weapons

53 O King, the great Asura Raktabija, thus wounded by weapons and his blood being drunk up, fell on the ground *

54. O King, on the death of Raktabija, the Gods were highly delighted,—the *Mothers* born from them began to dance being intoxicated by drinking the blood of the Demons †

* Mark with what great difficulty the GREAT FORCE of the almighty God is eradicating Sin from the world. One Sin is destroyed, thousand others are produced from its seeds—*Rakta* is blood—*bija*—seed. Is not our poet's Raktabija a very grand creation? Is he not a far superior creation to the Bible's Satan?

† Thus died Raktavija. Thus were Sin and Vice destroyed. It can only be done by rooting out its very *seeds*. It can be done by the very *licking up* of it from the innermost recesses of the heart.

We hope our readers have now fully appreciated the poetical beauty of our Rishi's Kali *licking up* the blood of Raktabija.

CHAPTER VIII.

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4. In front, on both sides, on the back of the Āsura King went many great Asuras and bit their lips in great anger and approached the Goddess. The greatly powerful Nishambhu, surrounded by his great army, fought with the

11. The Asura circled his club over his head and hurled it upon her, but the Goddess destroyed it with her trident and reduced it to ashes.

12. That great Daitya came with a *Parusha* weapon in his hand when the Goddess wounded him by arrows and felled him on the ground.

13. When thus fell the greatly powerful Nishambhu, on the ground, his brother Sambhu became very angry and came to kill the Goddess Ambika.

14. He held in his eight long arms various weapons, and thus filling the sky, he stood in great glory on his chariot.

15. On the approach of the Danava king, the Goddess sounded her conch, bow and bow-string with loud roars.

16. Her ringing of the bell filled the whole earth and it destroyed the energy of the *Daitya* soldiers.

17. Then the Lion sent out roars after roars and filled the sky, earth and ten directions, and it was so terrible

that even the elephants forsook their great must

18 Kali then rose into the sky and clapped her hands on the earth,—and her shouts drowned the sounds made before by the bow and the bow strings

19 The Goddess *Sivaduti* laughed loudly—her laugh was inauspicious to the Asuras, they are very much frightened by that fearful laugh, and Sambhu grew exceedingly angry

20 When Ambika exclaimed, "Wait,—wait O wicked one," the Gods on the sky cried out Victory—Victory !'

21 On approaching her, Sambhu hurled upon her a *Sakti* weapon with terrible flames issuing from it. It came like a mass of fire, but the Goddess destroyed it by a weapon called *Mahala* *kaja*

22 The Lion-like shouts of Sambhu filled the three worlds, O King, its echos again drowned this fearful shouts

23 The Goddess destroyed thousands of arrows hurled by Sambhu,—the Danava too destroyed the fearful arrows

hurled by her. Chandika then became very angry and hurled upon him a *Sula*, and he, having been wounded by it fell senseless on the ground

24 At this time Nisumbhu recovered from his swoon, and taking up his bow, overwhelmed the Goddess Chandika, Kali and the Lion

25 The king of the Danavas extended ten thousand arms and overwhelmed Chandika by discus weapons

26 Then the ever beneficial, Goddess Durga the destroyer of all dangers, grew angry and cut down his discuses and bows by her own arrows

27 Nishambhu attended by the Daitya soldires soon took up his mace and rushed forward to kill her

28 When he came near, Chandika cut down his club by her black sword The Danava then took up a *Sula* weapon When the oppresser of the Gods, Nishambhu came with the *Sula* in his hand, Chandika pierced his breast with her *Sula* in great force

29 When the breast of the Asura

was cut open by the *Sula*, another mighty and powerful Asura issued from it and cried, "Wait—wait !

30 The Goddess laughed aloud ; she cut off that Asura's head by a sword and he fell on the ground

31 The Lion began to devour the Asuras by biting their necks with its sharp teeth and the Goddess Sivaduti devoured other demons

32 Some Asuras fled from the battle routed by the power of *Koumari* , —*Brahmani* also subdued many Asuras by her water made holy by *Mantra*

33 *Maheswari* pierced many by her trident, and they fell on the ground Barahi crushed many others by her proboscis and they too fell on the ground

34. *Baisnavi* cut many Asuras into pieces by her discus when *Aindri* also did the same by hurling the thunder bolt as regards many others

35 Thus many Asuras were killed , —many fled from the great battle, and others were devoured by Kali Sivaduti and the Lion.

CHAPTER IX.

The Death of Sambhu

1. The Rishi said —Seeing the death of his most beloved brother Nishambhu, and his army destroyed, Sambhu thus spoke in anger

2 “O woman, filled with pride, O Durga, do not be boastful,—you are proud but you are fighting with the help of other Forces”

3 The Goddess said —“O wicked one, in this Universe, I only exist,—there is no other second existence. All that you see are my manifestations — they are again dissolved in me • See this”

4 On this all the Forces of Gods headed by *Brāhmaṇi* dissolved into the body of the Goddess When they disappeared, Ambika alone existed

• This is pure *Advaitavada* of the Vedānta Philosophy

5. The Goddess said :—"I withdraw all the different forces of mine by which I became many ;—now I alone stand before you,—fight with me with great care."

6. The Rishī said :—When the Goddess and Sambhu were engaged in a fearful battle, all the Gods and the demons were filled with great fear.

7. They fought the battle with various sharp weapons, — the battle created fear over all the worlds.

8. The best of hundreds of weapons that Ambika hurled upon the king of the Daityas were all cut down by him with his arrows.

9. The great Goddess with loud shouts also easily cut down all the sharp weapons hurled by the Asura.

10. When the Asura overwhelmed the Goddess by hundreds of arrows, she became exceedingly angry and cut down his bow by her arrows.

11. On his bow being cut down, the king of the Daityas took up a *Salī* weapon. The Goddess cut it down with

her discus when it was still in the hand of the Asura.

12. He then took up a *Kharga* and *Sula* which was as brilliant as one hundred moons and rushed towards the Goddess.

13. Chandika hurled a sharp arrow from her bow and cut down his *Kharga* and shield which was as shining as the rays of the sun.

14. The Asura, having lost his horses, chariot and charioteer, took up a fearful club to kill Ambika.

15. She immediately cut down that club by sharp arrows,—he still rushed upon her with fist.

16. That best of Daityas showered blows and after blows on the chest of the Goddess,—she too felled him by her fist.

17. Having been thus attacked, the king of the Daityas fell on the ground, but he soon got up again.

18. He caught hold of the Goddess and rose into the sky. Even in the sky,

though helpless, Chandika faught with him.

19. On the sky Chandika and Sambhu faught a hand to hand fight,—this created great wonder of the *Siddhas* and *Munis*. *

20. The battle between him and Ambika was faught a for long time ;—at last the Goddess raised him up,—whirled him in the sky and then threw him down on the earth.

21. That wicked one, thus hurled down on the earth, rose up again and rushed towards Chandika with his up-raised fists in order to kill her.

22. When he approached the Goddess, she pierced his breast with a *Sula* and thus felled that king of Daityas on the ground.

23. The Asura, thus pierced by the *Sula* of the Goddess, gave up his life and fell on the earth, and the earth shook with the ocean, the lands, and the mountains.

* *Munis*—Rishis—Saints *Siddhas*,—those that have acquired final Emancipation

24. On the death of this wicked Asura, all the world was delighted;—the world became full of peace, and the sky became clear.

25. On his death, the clouds that used to throw inauspicious meteors, became beneficial and the rivers all flowed in their natural streams.

26. On his death the Gods were highly delighted, the Gandharbas began to sing sweet songs. The others played on musical instruments, and the Apsaras began sweetly to dance.

27. On his death, the wind blowed favourably,—and the sun became more brilliant as it was before. The fire became calm, and burnt extending beautiful flames all over the world.

CHAPTER X.

The Great Adoration.

1. The Rishi said :—When the Goddess killed the great king of the Asuras, the Gods with Indra, Agni being at their head, thus began to adore her, in order to please her,—their countenances becoming aglow with delight.

2. “O Goddess,—O Destroyer, of terror of all that pray for thy protection, be pleased to do good to us. O Mother, be pleased to do good to the universe.

3. “O Sovereign Ruler of the Universe, thou art the Mistress of all the worlds,—protectest this Universe.

4. “Thou existest in the form of this earth,—thou art the Sole Support of the Universe, O Lady of irrepressible power, thou too existest in the form of water and as water you keep alive all the Universe.

5. Thou art the Infinite Power of

Vishnu, thou art the Seed of the Universe, thou art the Great Maya,—thou hast kept this Universe deluded. If thou art gratified, thou becomest the Cause of *Moksha*.

6. O Goddess, all learning and knowledge are thy forms, all the women of the world are thy portions. Thou alone remainest filling all this,—what adoration can we then offer thee ! Thou art beyond and above all adorations.

7. Thou art the Goddess that exists every where and in every thing. Thou art the bestower of heaven and *Moksha*. How can we call thou better or best, when thou art the ONLY ONE in existence. Thou art beyond and above all adorations.

8. We bow down our heads to thee, O Goddess Narayani, thou existest in all beings as *Buddhi* (Understanding) and thou bestowest on all, heaven and Emancipation.

9. We bow down our heads to thee, O Goddess, Narayani, thou art the

Measurer of the Universe by being in the form of *Kala Kasta* * and thou bringest about all the changes in the Universe.

10. We bow down our heads to thee, O Goddess Narayani, thou art the Good in all the good of all beings, thou art the Beneficial,—thou art the Maker of all success,—thou art the Protectress of all,—thou art of the three eyes † and thou art Gouri, the Beautiful.

11. We bow down our heads to thee, O Goddess Narayani, thou art the force that creates, preserves and destroys the Universe, thou art eternal, thou art the base of the *Gunas* (Satwa, Raja and Tama) and thou art again the Three *Gunas* themselves.

12. We bow down our heads to thee, O Goddess Narayani, thou art the Saviour of all distressed people who pray for thy protection, and thou art the Destroyer of all miseries.

* The minutest division of *Time*.

† Three Eyes of the Goddess mean *Satwa*, *Raja*, and *Tama* Forces of Primal Prakriti.

13. We bow down our heads to thee, O Goddess Narayani, thou art in the form of Brahmani, riding a chariot drawn by swans ;—thou distributest water made holy by the recitation of *Mantras* with *Kusa* grass.

14. We bow down our heads to thee, O Goddess Narayani, thou art the Rider on the great bull * in the form of Maheswari,—thou wieldest a trident, holdest the half moon on thy forehead and wearest the bangles of snakes. †

15. We bow down our heads to thee, O Goddess Narayani, thou art surrounded by peacocks and hen,—thou art the wielder of great prowess. O Beautiful One, thou appearest thus in the form of *Koumari*.

16. We bow down our heads to thee, O Goddess Narayani, thou holdest

* This Bull may be taken for the *Infinite Space*.

† Each one of this *Emblems* has esoteric significations, but we are sorry we have no space in this little book to deal elaborately with them here.

a great discus,—thou art beneficial to all
Thou in the form of a bow holdest the
earth on thy teeth

17 We bow down our heads to
thee O Goddess Narayani, thou once
killed the *Danasas* by appearing as
Narasimha, thou always destroyest the
dangers that arise in the universe.

18 We bow down our heads to thee
O Goddess Narayani, thou art *Andri*,
who, with a brilliant crown, holding
the great thunder bolt and possessing
one thousand eyes killed the Asura
named *Vetra*.

19 We bow down our heads to
thee O Goddess Narayani, thou art
Sivaduti who killed the greatly powerful
Daiityas, thou art terrible looking and
thou roarest fearfully

20 We bow down, our heads to
thee O Goddess Narayani thou art
Chamunda who is terrible with her fear
ful teeth and with fearful garlands of
human heads and killed Asura Munda
in battle

21. We bow down our heads to thee O Goddess Narayani, thou art O *Mahabidya* the Goddess of wealth, thou art Modesty, thou art the great Knowledge, thou art Reverence, thou art Nourishment, thou art the *Swadha*, thou art Eternal, thou art the great Night of Dissolution.

22. We bow down our heads to thee O Goddess Narayani, thou art Memory, thou art the Goddess of knowledge, thou art the Best, thou art the Possessor of mighty powers, thou art the beneficial Preserver, thou art again the fearful destroyer, be always pleased to do good to us.

23. We bow down our heads to thee O Goddess Narayani, thou art Everything, thou art the Sovereign of all, thou possessest all sorts of powers, O beneficial Goddess, protect us from our fear.

24. We bow down our heads to thee O Goddess Katyaini, let this beautiful countenance of thine more beautified by thy three eyes, and which is always

handsome protect us, O Protectress,
from all creatures

25 We bow down our heads to
thee O Goddess Vadrakali, let thy tri-
dent which sends forth flames, which is
very fearful and which has killed in-
numerable Daityas, protect us from fear

26 O Goddess, let that bell, the
sounds of which filled the universe and
which destroyed the energy of the
Danavas, protect us from sin as a mother
protects her children

27 O Chandika, we bow down our
heads to thee let thy *Kharga* bright in
thy hands which has been plastered
with the blood and fat of the Asuras,
always do us good

28 O Goddess if thou art pleased,
numerous diseases are destroyed, if thou
art offended, all desires are frustrated
If one can take thy shelter, he does not
meet with any danger and misfortune,
he becomes the supporter of others

29 O Goddess, O Ambika, thou
hast to day appeared in many Forms
and creating many of your own Forms,

hast killed the sinful great Asuras,—none else could have done it.

30. O Goddess thou art the source of all learning and all Sastras, thou art the source of the original WORDS (the Vedas) that increase the wisdom of all, thou also whirlst the universe by¹ throwing it in the hole of attachment and worldly darkness.

31. O Goddess, thou protectest us in the place where there are fearful *Rakshashas*, deadly poisonous snakes, terrible enemies, wicked robbers and forest fires ; even thou protectest us in the infathomable ocean, for thou art present every where.

32. O Goddess, thou art the Sovereign Lady of the universe, thou protectest it, thou too again holdest it remaining as its base. Those that can be your devotees, become the worshipped even of Brahma,—therefore² all people adore and worship them.

33. O Goddess, as thou hast just now done immense good to the world by killing the Asuras, so always be

pleased to do good to us and protect us from the terror of our enemies. *Destroy the sins of all the universe* and remove from it the great dangers due to meteors and other misfortunes such as famine plague &c. •

34. O Goddess, O Remover of all the dangers of the world, we bow down our heads to thee, be pleased to do good to us. All the people of all the worlds adore and worship thee, grant boons to all.

35. The Goddess said :—"O Gods, I shall grant you boons. Whatever boons you desire to have, I shall grant them for the good of the world."

36. The Gods said :—"O, Empress of the whole Universe, as thou hast des-

* The Italics are ours. Here SIN is distinctly mentioned, therefore our Rishi's *Danavas* are nothing but Viciousness and SIN. When they become very powerful in the world, according to a natural Law, the SPIRIT of God descends upon the earth and subdues SIN and VICE and re-establishes the Kingdom of Righteousness. See my "Our Divine Masters."

troyed our enemies, so thou wilt do it always, removing all the dangers of the world."

37. The Goddess said :—" In the 28th *Yuga* of the *Vaivasvat manvantara*, another two Sambhu and Nishambhu asuras will appear on the earth.

38 I shall then be born in the womb of Jashoda in the house of the cowherd Nanda and residing on the *Vindadhala* mountain, I shall destroy them. *

39 I shall again appear on earth, in a terrible form and kill Danavas. named *Vaipachitras* When I shall devour them, my teeth will grow as red as pomegranate flowers.

40 Then the Gods in heaven and men on earth will worship and adore me by calling me in the name of *Rakta-danti* —Red teeth.

41. When this earth will be creature-

* The Rishi evidently means by this the Great Force,—Sakti,—that was in Krishna. This story however differs from the birth story of Krishna. He was not the son of Jashoda,—she only brought him up

less on account of draught extending one hundred years, I shall be adored by the Rishis, and I shall then suddenly appear .

42 I shall be of one hundred eyes, and see them with these eyes, men will then celebrate me in the name of *Satakshi*

43 O Gods, I shall keep alive these men by producing various sorts of nourishing edibles from my body, and they will live by eating them Thus I shall be celebrated on the earth in the name of *Sakamvari*

44 I shall then slay a great Asura by the name of *Durgo*, therefore my name will be the Goddess *Durga*

45 I shall again appear in terrible form on the Himalayas and destroy many Danavas in order to protect many Rishis They will all bow down their heads to me and thenceforth I shall be celebrated in the name of *Bhumadevi*

46 When the Asura, named *Arunaksha* will tyrannise over the world, I shall kill him by assuming the form

of black beetle with six legs,—and thenceforth all will adore me in the name of *Vramari*.

47. Thus whenever the oppressions of the Danavas will occur in the world, I shall then appear and destroy the enemies every time. *

* Almost these very words were told by Srikrishna in the Gita. Our readers have seen that many chapters of the Gita have been found in the Chand' in another form. The truths in-
unciated in the Gita are the very truths in-
unciated in the Chand'.

CHAPTER XI.

The Glory of the Goddess.

1 The Goddess said, "He who with controlled mind gratify me daily by reciting these adorations, has all his obstacles * removed by me

2 He who will recite the story of the death of Madhu and Kaitava, as also that of Mahisasura and as also that of Sambhu and Nishambhu,

3 He who will listen to these glorious stories on the eighth, the fourteenth and the ninth day of the month with intent mind and faith and devotion,

4 Will have no sins, he will have no misfortunes, the result of sins, and he will meet with poverty and will have not to suffer the deaths of dear ones

5. He will never meet with any

* Obstacles to Salvation as well as to worldly fortune

danger from enemies, robbers, kings, weapons, fire and water.

6. Therefore these glorious stories of mine should always be recited and heard with intent mind and faith and devotion, for they are very beneficial.

7. If these glorious stories of mine are recited and heard, all the dangers due to plague and all the dangers of the three kinds * are destroyed.

8. I never leave the house in which these stories of mine are daily recited with care. That place always remains near me.

9. These stories of mine should be recited and heard at all Sacrifices, all worships, all fire-adorations, all *Homa* and *Yajna* † and in great festivals (such as the birth of a son.)

10. I accept with great pleasure the sacrifices and worships, also the fire

* Three kinds of dangers,—(1) as regards earth, (2) as regards sky and (3) as regards heaven.

† *Homa*—libations; *Yajna*—Sacrifices.

adorations and libations whether they are done with knowledge or without knowledge, (if these glorious stories of mine are recited and heard at these ceremonies)

11. Every year in the autumn my great worship (*Raja*) is performed * in which if these glorious stories of mine are recited and heard with faith and devotion, men by my grace are freed from all sorts of obstacles and dangers and are blessed with wealth and paddy, there is no doubt about this

12 If men hear these glorious stories of mine the auspicious stories of my appearance and of my might in battle, they become completely fearless

13 Those men who hear these glorious stories of mine have the power of their enemies reduced—they derive much benefit and are blessed with many children

14. Hear these glorious stories of mine in all ceremonies intended to drive away evils—hear them when you see *

bad dream and when you suffer from diseases due to the evil influence of the planets.

15. Then these severe diseases and great dangers will be removed, you will not see bad dreams,—they will be turned into good dreams.

16 These stories removes the children's diseases,—they always bestow upon them health and pence. These stories of mine removes enmities and creates best friend-ship amongst men.

17. They greatly reduce the power of various wicked men. As soon as these stories are read, the Rakhasas, ghosts, and spirits are driven away.

18. These glorious stroies of mine always keep men near me.

19 The pleasure and gratifications that I derive from my Raja extending for full one year and performed with the offering of animals, flowers, *Argha*, *Dinpa*, scents, light, feeding the Brahmins *Homa* and various other enjoyable things and much wealth are much less

than what I derive if only once these glorious stories of mine are heard.

20 By hearing the stories of my appearance, ones all sins are destroyed and all diseases are cured and he is protected from all ghosts and spirits.

21. He who hears my stories about the destruction of the demons, will have no fear from the enemies

22. The adorations of me that you have uttered, O Gods,—those that have been recited by the great Rishis and those by Brahma, bestow true knowledge to all—they lead their mind to goodness

23 Whether in the forest, or in the field, whether surrounded by forest fire or attacked by robbers or enemies in a helpless state or pursued by tigers, lions or wild elephants, at the point of death by the order of an angry king or driven in a gale on a ship with hand and foot bound,—overwhelmed with the enemy's weapons in battle, attacked with dangerous diseases and in the midst of suffering and pain, if men remember these

stones of mine, their all these dangers are destroyed

24. In remembering my stories the dangers from lions, enemies and others immediately fly away on account of my matchless might

25 The Rishi said —On saying this that mighty and greatly powerful Goddess Chandika in the very sight of the Gods disappeared

26 The Gods thus being freed from fear and all their enemies being destroyed began to enjoy the share of sacrifices as they did before —they also got back their own rights

27 When the greatly powerful, the enemies of the Gods the world destroying Sambhu and Nishambhu were killed The other demons, fled into the nether world

28 O King that mighty Goddess again and again takes birth in order to protect the world

29. She deludes the Universe,—She again creates it, if this goddess is adored with faith and devotion and if she is

gratified she bestows upon man great knowledge as well as fortune

30 O King this Mahakali pervades all the world and she becomes the great destroyer at the time of the final dissolution *

31 At one time she is the great destroyer at other time She is the creation—She has no birth and death, She is eternal She too creates all creatures and protects them when created

32 In the prosperous state of men, She is the Goddess of Fortune in his house And in the time of want and penury, She is also the Goddess of ill-luck who destroys all earnings

33 If She is worshipped with flowers incense and scents and adored with faith and devotion She bestows wealth, sons and inclinations to virtuous deeds

* When every thing dissolves into her

CHAPTER XII.

The King and the Merchant.

1. The Rishi said :—O king, I have narrated to you the glorious deeds of the Goddess. She is so mighty that she holds all this universe,

2. This beneficial Goddess Vishnu-Maya bestows True knowledge.

3. This Goddess has deluded you and this Vaisya and all other, whether learned or ignorant. This she has done in the past, is doing in the present and shall do in the future.

4. O great king,—take shelter of this great Goddess and adore and worship her. If you worship her, she will bestow on you enjoyments and wealth, heaven and Moksha. •

5. Markendaya said :—O great Rishi, on hearing these words of the high-souled and self-controlled Rishi *Madhas* the king Suratha and that Vaisya—one

suffering from the loss of his kingdom and the other suffering from his great attachments to his wicked sons, bowed down their heads to the Rishi and went to practice *Tapa* *

6 In order to see the Great Mother of the universe, they sat down on the bank of the river and began to recite *Devi Sukta* and practise severe austerities †

7 They made a Goddess of mind and placed her on the bank. They then worshipped her with incense, flowers, fire and *Homa*

8 They sometimes, remained fasting without any food whatsoever, sometimes they ate only a few fruits and roots. They kept all their senses under control and concentrated their mind fully on the Goddess. They offered their own blood to her as their animal sacrifice

* Religious austerities

† It is one of the sacred Hymns of the Rig Veda.

9 They performed these austerities and the *Puja* of the Goddess for three years, when the Goddess was much pleased with them and the great Goddess of the universe appeared before them

10 The Goddess said —“O king, O good Vaisya, whatever you will ask from me, I shall with great pleasure bestow on you

11. Markendaya said —On this the king prayed that he may be a ruler of the universe in his next birth and destruction of his enemies and recovery of his kingdom in this life

12 The wise Vaisya, his mind having been freed from worldly taints, prayed that he may be blessed with true knowledge

13 The Goddess said —‘O King, you will very soon get back your kingdom, having destroyed your enemies you will be able to enjoy it in peace

14 After death, you will be descended from the sun and become the Manu, named Savarni

15. O best of Vaisyas, the boon you have asked from me, I grant you that,—you will get True knowledge and will be *Siddha*. *

16. Markendaya said .—Thus bestowing on them the boons as prayed for, that Goddess, when being adored by them with great devotion, disappeared.

17. Having thus obtained the boon, the best of khashtryas Suratha was born of the Surja and became the Manu, named Savarni. †

* *Siddha*—a man who has acquired the True Knowledge of Brahman and thus has become ONE with God.

† We have not been able to do justice to the great Rishi by this translation His beauty of diction and thought is impossible to be kept intact in a defective translation Our excuse is that however imperfect our translation is,—we place the great work of our great Rishi's before the civilised world,—before millions of men and women,—who do not know Sanskrit,—therefore are deprived of a great literary and religious Gem.

